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SERMONS

REJECTERS OF GOD'S WORD.

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This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.—JEREMIAH xiii, 10.

THERE is a prevailing and strong dislike, among educated and thoughtful people, to sensational preaching. We probably on various grounds share in that feeling. But we must be sure that our dislike be discriminating and intelligent. We do not, for example, object to the preaching that *produces a sensation.* I am sure for my part I wish I could produce a sensation of alarm and terror in the careless, of responsibility in the believing, of joy and irrepressible gladness in the saintly. Whitfield surely produced a sensation. So did Nettleton, and Edwards and Tennant. So did Erskine and Henderson and Knox. So did Luther. So in earlier times did Paul and Peter, when whole cities were moved, and thousands owned the irresistible power with which they spoke.

And if we could not object to such results we could not object to *the means adopted and intended to produce them.* If vivid painting—in words or deeds—if dramatic presentation, if quaint manner, and queer titles would do it, even though they offended taste and shocked the refined, we should be willing to make the sacrifice for the sake of the imperishable results. To hesitate about it, to stand up for literary propriety and the canons of taste, when disregard of them would reclaim souls, would be as base and contemptible as to refuse help to a drowning man or the terrified inmates of a burning house, because it would derange our dress or necessitate awkward and

ungainly attitudes. I hope I should be willing to sacrifice any preferences for correct taste and sober expression if souls could be saved by the sacrifice —and the mass of mankind would approve the act. It is not, therefore, against anything of this nature the true and valid objection is directed. Here the end is so great, so transcendent, that, in the judgment of average mankind, it would justify any means not immoral.

But the true and well-founded quarrel is with the sensational preaching that does not aim at this end—that, indeed, does not aim at any higher end than the producing of present excitement of the lower portions of our mental nature—of wonder, of surprise, of delight, of admiration. This effort terminates on itself, so to speak. It opens men's eyes in amazement—not in the sense of spiritual illumination; it leads the hearers to follow not Christ, but the preacher, and its immediate impression is not "what a wonderful Saviour is Christ!" but "what a wonderful man is that preacher!" Whenever the best part of mankind believe, rightly or wrongly, that a man is thus laboring they will set him down as "sensational," even when they own his power, and enjoy the sensation. But whenever they are convinced that, however exciting, startling, strange, or even extravagant a man is, he is looking beyond present impression, and, oblivious of self, is aiming at great good to others, they will refuse to put him among the sensational, or any other inferior order of public servants.

I make this long preface because the style of this teaching of Jeremiah looks sensational. He is bidden to take a fine, new linen girdle—a most important and ornamental part of an Oriental gentleman's garments—and bury it for a time near the Euphrates. Taking it up afterwards, he was to exhibit it to the people of Judah and Jerusalem, with all the marks of injury and decay upon it, as a sign and type of the decline and decay that the Lord would bring on them in Babylon, when, parted from Him to whom they had been bound as a girdle to a man's body, they should be buried under the oppression and contempt of their proud and domineering captors.

From the verse we may gather the following statements:

1. Even the most highly-favored persons may reject God's word. The question is often put wonderingly: How can educated men, who have the means of judging of the originals, of examining authorities, of weighing evidence, of exploring the lands of the Bible, who in some instances are accomplished naturalists, conversant with the divine works, be at the same time indifferent to the word of the Lord? But how much greater may the wonder be that Judah—whose national history was supernatural, whose annals were full of miracle, whose fathers God led as by the hand, the very title-deeds to whose lands had the signature of Jehovah to authenticate them—that a nation whose worship, whose habits, whose festivals, whose very meals were regulated on a definite principle by the Lord, should reject His words! But so, according to sacred and profane history, of the truth of which every Jew among us is a living witness, Judah transgressed the covenant of the Lord and rejected His words.

2. The transgressors in such cases prefer their own imaginations to God's revelations. This preference for *one's own* is universal and proverbial, even when the choice lies between our own and the proposals of our equals. But when it lies between our own and the Lord's, the mind, which is "enmity against Him," has so little congenial with His, does not hesitate about the choice. It is one form of human pride. Religion says to God, "Thy will be done." The natural heart says, "My will be done"—"who is the Lord that I should obey Him?"

3. The moral influence of such perverseness is bad, progressively bad. Having cast off God, the human nature cannot stand up alone. It needs a support. It must worship. So it goes after other, and of course false, gods. When the Hebrews had not God or His visible representative, Moses, they must have the golden calf. And a stone sent rolling down a hill will as little stop of itself as a people falling off from God. This is a view of sin not enough dwelt upon. One sin brings another, often makes another necessary, and at the same time makes another easier of commission. Every sin has three distinct effects, apart from the punishment of the future: (a) It depraves and deteriorates the nature that sins. The brain is not broken, but strained; the marble is not fractured, but the eye of omniscience sees the flaw. (b) It familiarizes with evil and goes so far towards making an evil habit. And (c) it renders some other sin not only easier, but apparently necessary. "Having done one thing," says the sinner, "of course I had to do the other."

4. The effect of rejecting God's word is lamentable in the extreme. "Shall be as this girdle." And the meaning of that is obvious in the light of Jewish history. A prosperous and powerful nation, in the van of civilization and of power, with growing commerce, great material resources and powerful armies, was reduced under a foreign yoke, their capital taken, their king carried away in ignominious exile, their people exiled from their own land, their men sold as slaves, their women to worse than slavery, and their name made a mockery and a byword among the nations. This was the effect with God's favored people of rejecting His words. "If these things were done in the green tree, what shall be done in the dry?" If the fire of divine anger burnt up that vine which He had planted, how will it be with the common tree of the forest?

This leads us naturally to inquire by whom is the word of the Lord rejected?

1. In a certain strict and literal sense every unbeliever is an infidel—*i. e.*, he is without faith. But many are without faith who yet assent to the general truths of God's word. We have come to apply the term infidel to those who *positively* deny the truth and authority of God's word, and emphatically do we apply it when they become aggressive upon it with argument or ridicule. This they are naturally—by the process above described—led to do in many cases. I am aware that one may do injustice to individuals by condemning classes, and that too hasty generalizations may be only angry depreciation. I would not willingly be betrayed into this; but truth com-

pels me to say that many *infidels* have made it their own interest to impugn and deny divine revelation. A man has broken its precepts—perhaps suffered socially in consequence—has not repented, but only been embittered, begins to count those who censure or condemn him first bigoted, narrow-minded, then pharisaical, and hypocritical or fanatical. They justify their action by the Scripture, and he begins to transfer his dislike to the Scriptures, feels a pleasure in any doubt cast on them, flatters himself that to weaken them is to strengthen his case, and that contempt poured on them is respect won back for him. Hence the bitterest scoffers have often been the religiously-trained sinners. I speak now of my own class, and of what I have known, when I say that ministers whose immoralities have stripped them of their office have sometimes been the most profane assailants of Revelation. When you read in the papers, for example, cool, intelligent, contemptuous allusions to divine things it is horrible to think that in too many instances the hand that wrote them gained its skill in writing sermons. What happens with an individual, happens with *classes*. A Sabbath-breaker enjoys any gloss on the Fourth Commandment that lifts it off our heads and assigns it to the Jews, and dislikes the opposite teaching. I have seen men in the liquor trade *wince* under the simple quotation of Holy Scripture. Carry this book to the drinking saloons, the green rooms, the billiard rooms, the gambling hells of this city, and it will be spurned, decried, and rejected. Why? Have the habitués of these places carefully examined the evidence and come to an intelligent conclusion against it? Not one in ten thousand of them. What? "It is against me, and I will have none of it." They do not say so. "My opinions are different," will be their defense. But it is absurd. They have no "opinions;" for "opinion" implies a careful judgment formed upon examination of a case. They have rooted prejudices and instinctive dislikes of exactly the same nature and weight with Ahab's concerning Micaiah, the Prophet. "I hate him, for he doth not prophesy good concerning me, but evil." I Kings, 22: 8.

Such *infidelity* mars a man and a community, makes both the one and the other "good for nothing." To such infidels, argument is not the main want. "Cease to do evil, learn to do well . . . . come now and let us reason together" is the fitting mode of address to them.

2. *Sceptics* are included among the rejecters of God's word. Not that they are necessarily irreligious, or deniers of a Divine Being and of obligation to Him; but they deny the Scriptures as an authoritative revelation from Him and make *nature* a sufficient teacher. The history of scepticism is the best explanation of it I can give. It arose in a time of godlessness and formalism in the Christian Church. Lord Herbert, who died in 1648, reduced all religions to five points: 1, God's existence; 2, man's dependence on Him; 3, the harmony of the human faculties, constituting piety; 4, the difference of good and evil; 5, and future rewards and punishments. All which, he taught, man knew intuitively. Toland, Hobbes, Shaftesbury, Tindal, Collins, Bolingbroke followed, improving this deist's confession of faith, of which David Hume was the

most eminent modern high priest. France caught the infection from England; and Voltaire, Rousseau, D'Alembert and Diderot dressed up English deism for the French taste. The effects of that poison are still in the French constitution. Sceptics commonly imagine that they alone have knowlege of these books, and that if intelligent Christians could only get over their prejudices and read them, they would cease to believe. This is not, in point of fact, the case. Educated Christian men know these books, arguments and obligations, and we know the men, too, and a more disreputable group it would be difficult to find. We do not circulate their books, nor encourage the reading of them. It is not necessary to eat a whole barrel of bad flour to know it is bad: wise men do not leave poison loosely about their dwellings, and of them and their views it is true "by their fruits ye shall know them." One thing is very noticeable in nearly all of them. They are devoid of that calm, dispassionate spirit which ought to mark instructors in solemn truth. This puts their candor in doubt. No Christian is so fanatical for his Crucified Lord as the sceptic for his doubts. To them Christ is a wretch to be crushed, and Christianity is a superstition to be put down by enlightened reasoning like Hume's on Miracles. They do their work in a temper which suggests the words, "They *hated me* without a cause."

Such rejecters of Scripture are dreadful losers, for themselves, and dreadful evils to others. To make men even communicants "good for nothing," you could not do better than entangle them in the folds, bury them in the caves of scepticism.

3. If I include Romanism among the rejecters of God's word it must be with a qualification. That system admits the inspiration, divine origin and partial authority of God's word, and so far as it can appeal to Scripture does so. Its sins in this regard are: (1) Putting up beside the word tradition, which, like that of the Pharisees, makes the word of God of no effect. (2) Making the authorization of the Scripture depend on the Church, and constituting the Church the only expounder of Scripture. Her folly in this appears from the fact that while she alleges the Church the only expositor, you could not put your hand on a verse of Scripture of which the Church has given an authorized exposition. A Catholic says so; but a Catholic alone is not authority. A Pope says so, but is not authority. "Well, a Pope and Council said so;" but not the Church. The Catholic faith is what has been held always, and everywhere. Find out that, and you have an authoritative exposition. Blaise Pascal's letters explain this view.

4. And following from this, she withholds the Scriptures from her people. Ask yourselves where is her Bible Society? Where is her depository in Rome, or any place she can control? An overwhelming majority of her people never read a page in the Bible. It is a poor and insufficient excuse that many of them cannot read. Of those who can an overwhelming majority never read a page in the Bible, and it is here that the Old Catholic movement, if it is to come to anything, will find its strength.

If the "Old Catholic" movement is to come to anything, if it is to become

a power for good in Christendom, it must recant Rome's errors on this point; it must stand up for a Church which grows out of the Scriptures, and not a Church which gives authority and interpretation to them. It finds the Bible like Lazarus in his grave, and a stone laid upon it, and so long buried that it is in bad odor with the ignorant masses. It must roll away the stone; must stand by the grave like Christ, and cry to the Father, for the sake of them who stand by, and having got power from Him, it must cry to the buried Bible, "Come forth;" it must command its followers, "Loose it, and let it go."

5. But the indifferent and unbelieving reject God's words.

You have heard it explained, read it, had it urged on you by beloved ones, now praising God in the rest of the saints. Have you believed it? Received Christ? Are you resting on Him? Doing His will?

For if not, your condemnation is doubly sure. Light comes to you and you love the darkness rather than the light. Deny and disregard the Scriptures, and you—no matter how moral, cultivated, socially excellent—weighed in the final and unerring balances that God holds, shall be found wanting, and in the last classification of His creatures "good for nothing."

We venture two remarks—one with a personal, and the other a public application. It was my duty to begin in this pulpit in 1867 with an appeal for the Bible. Many happy years passed since then, and I have never once looked back. I make preparation with a still more vivid appreciation of it, and the same purpose to hold it up, teach it, preach it, and the same unshaken belief that it is the one great thing for the Sunday-school teacher, the ministry, the congregations, the churches to know. Love to this involves hatred to all opposing courses. I avow that hatred. I am liable to be regarded as a bitter foe of Roman Catholics. If persons be meant, it is untrue. I shall go farther than my censors for their benefit. In the years long gone by, when I was permitted to be identified with national education, I was sometimes censured for defending—against the feeling and judgment of many—what I believed to be their natural rights. But for the *system* that enthrals and degrades populations—some of them, like my countrymen, naturally the finest on the earth—I can only cherish deep and deliberate dislike. If any one shall represent this dispassionate judgment against a system as hatred of the persons who hold it, he utters an atrocious calumny.

The people of America, bursting away from European traditions, have done much in *levelling down* kings, thrones and sceptres, and institutions kindred to these have been reduced. But there is something to be done in levelling up, and as if to test the power of republican forms, Europe is casting on our shores enormous masses of the lowest of her people. Can we also level up? This is the problem—a hard one for American Christianity. Without the Bible and Bible Christianity, it is impossible. Let us abandon it in despair. With the Bible and a living Church fed by it, we can. "All things are possible to him that believeth."

THE MORAL EFFECT OF A VISIT FROM THE DEAD.

By Thomas Armitage, D.D., in Fifth Avenue Baptist Church, New York.

Father Abraham, but if one should go to them from the dead, they will repent. And he said to him: If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead.—Luke xvi., 30, 31.

Although the fact of immortality is brought to light in the Gospel, as a fact, yet the images of the great hereafter lie in a dusk and hazy atmosphere, so that most human eyes find it hard to penetrate the mysterious future. No man can break this seal of mystery which holds its spell over the dead. Consequently, those who reject the idea of a future state, as one of credulity and superstition, if not of fraud and delusion, push the demand with great avidity that some intelligent ghost should come bounding back from the shades of the departed, and by a revelation therefrom prove that the doctrine is a reality. Then they assure us that they would not only believe it, but would address themselves at once to a suitable repentance of sin, and a proper preparation for the life hereafter. Thus one of the commonest demands which unbelief puts forth is found in the question: "Why does not one reappear from the dead?" Sometimes, also, the believing indulge the wish that God would condescend now and then to grant men this startling evidence, in order to confute every objection and silence every doubter. They fondly flatter themselves with the supposition that an apparition of a disembodied mortal would bring all unbelief to a crisis, by overwhelming it in evidence that would be incontestable. This was exactly the conception and desire of Dives himself, when he found his busy memory haunting him in perdition with the recollection that he had left five unrepentant brethren on the earth; and hence, that if the glorified beggar might be sent to testify to his father's house, they would repent, under the showings of this ghostly witness, and so escape that "place of torment." Our Lord puts a full reply to this proposition into the mouth of Abraham; and our design this morning is to examine this clear answer for the purpose of exploding both the ancient and modern demand for such visionary and absurd signs and portents in association, either with the proof of a future state, or the question of moral preparation therefor. Our Lord therefore shows:

That for all the purposes of man's salvation, the coming of such a visitant from the regions of the dead would be perfectly useless. You will perceive that He interposes no objection to this spectral visitation on the ground of its impossibility. True, as between Lazarus and Dives, in their places of allotment, there was an eternal separation made by a yawning "gulf," which could not be passed either by bridging or filling. The blessed could certainly have no desire to change their condition, and even if they would pass that "gulf" to afford a moment's solace by administering the cooling water, they cannot. But between the world of "torment" and the home which the rejected man had left there was no impassable abyss. Yet our Lord declines to allow

Lazarus to leave the celestial world in order to "warn" the impenitent on earth, on the ground of its utter uselessness. So far from there being any hope that the glorified saint would win them to repentance and salvation, it is soundly avowed that he would even fail of so much as "persuading" them though he should rise from the dead, to say nothing of producing the anguish, resolution and reform of genuine repentance. The folly of demanding that one should visit us from the dead, for the double purpose of proving the future state and preparing us for it, will appear if you will look thoughtfully:

1. *At the sort of witness and testimony demanded.* As to the witness, it is for "one from the dead," and his proposed duty is to "testify" to the living. Not an angel; but a dead man. And he is to come back to earth not to work prodigies, but to bear witness. The first question concerning this demand is, whether men want a departed spirit to come back, unclothed by the body, in some naked, lurid apparition; or whether they want a resurrection of the body effected also, so that the bones of the shrouded dead shall start from their tombs and flit before their human vision, on a cool and critical cross-examination. Let us understand exactly what is wanted by these earnest inquirers after truth, and have no nonsense about their real demand. A disembodied human spirit would find some difficulty in so testifying that we could understand him. An unclothed spirit cannot be visible to bodily eyes to begin with, because it is incorporeal, so that you could no more see it than you can see the mind. If such a spirit were seized with either a voluntary or involuntary impulse to return to his earthly theatre of action and begin life afresh, in what way would such a wanderer make himself known to your senses? Can you tell? Now the first thing necessary to your satisfaction would be to recognize him as a human soul, fresh from the fields of immortality. If there should be more than one, you must know all of them to be veritable witnesses in order to believe them, and how will you settle this in each case? In this world a witness, oral or by parole, is always recognized through his body. But the body which this spirit wore on earth lies unstirred in the sepulchre. The general character of human spirits, and the possession of specific secrets for their identification, are very insecure signs, on which we can place but slight dependence.

He undertakes a difficult task who attempts to recognize departed spirits through the bodily senses. Such spirits cannot talk to us, because the utterance of words requires the organs of speech, and all the organs of speech which man has lie in the grave when his body is there. How can the departed make human tones audible to human ears, without a human tongue? They may create thought, and they may thrill with sensation; but how can they tell you what those thoughts and feelings are, if you cannot see them, and they cannot talk to you? Dives seems to have expected not only that the spirit of the royal beggar should visit his brethren, but that the same old body which had sat in sores and rags at the gate of the family mansion should now leave its charnel-house to revisit its old haunts of beggary, and Abraham seems to have so understood him. For while Dives asks that he would

'*send*" Lazarus, Abraham speaks of his proposed errand as that of one who would "*rise* from the dead." And does it mend the matter at all, even if his body should be raised for this visit? Here you see that the men who reject the evidence of miracle in all other cases insist upon the working of the most stupendous miracle possible, before they will believe one word in this case. When they call for one to "rise from the dead," they talk in that indefinite way which seems to imply that it is perfectly optional with a man whether he will come up out of his grave or not, and that he is rather blameworthy if he declines to edify them in that manner. But they never talk in that way about a man's descent into the dust. That they regard as involuntary on his part. Then, if he throw off the winding-sheet and come back, his coming must under any circumstances be the work of God, in the form of tremendous miracle, and not his own voluntary work. Supposing, then, that God had granted the request of Dives by sending Lazarus back to the "five brethren," and they had recognized him, how would his visit have acted upon their minds morally if they were men of thought, reason and common sense? Let us see. Right there the thrilling spectacle of spectral testimony begins. The risen corpse is put upon the witness stand, his mind filled with a complete knowledge of the profound mysteries and associations of the disembodied state; and these impressions are all ready to reproduce themselves in vocal syllables through a complete set of human bodily organs. The very fact that he had alighted at their gate as the minister of warning to bring alarming tidings from their departed brother, and professing to have come back to this planet from his secret abode on the one mission of warning them hereafter to take such a course in life as would infallibly lead them to shun the possibility of ever meeting their brother again, and that by taking the very opposite direction to his presence and fixed place of torment, would of itself awaken a thousand suspicious thoughts in their breasts. Their very first thought would relate to the reality of the witness himself; whether he were an entity or a phantasm. They would demand of him the proof that he had really lived and died, and visited the shaded provinces of departed souls, that he had became known to their brother there, and returned to this globe in a provable identity. They would then demand proof that, as a witness, his own mind was not influenced by optical illusion, spectral disease; that it was solid, sound and well balanced, and so that his narrative was not the fruit of an excited fancy. Nay, they would need to convince themselves that their own brains did not reel before him in delusion. When all this should be settled, then the real difficulties of the apparition witness would but just begin, if he were not scouted and ridiculed until he were ready to abandon his own convictions and discredit his own story. The very attempt to express the first sentence would confound him, because it would discover to him a set of ethereal conceptions taken up into his own incorporeal existence, with which earth had no analogies, and therefore has no words nor methods by which they can be intelligibly stated or understood. All earthly language is built upon images, symbols and illustrations, which are in har-

mony with our present methods of knowledge; and therefore the things of an invisible world cannot reach our senses through a vocabulary of the departed, which has no commerce with the things of a visible world. The Apostle Paul gives us a notable instance, bearing very closely on this point, in his own experience. He tells us that he had been caught up into the third heaven; but whether in the body or out of it he did not know. There the visions which broke upon his spirit and the modes of that bodiless existence were so deep and of such an unearthly type that there was no language on earth which could express them. The condition of things there was so opposite to our condition here, that after he had resolved them in his mind during the lapse of fourteen long years, it was still impossible for him to express these marvels, notwithstanding his great power of expression. What valuable disclosures then could a minister from the dead bring to the living when there is nothing in common, either between the ideas or language of the tenants of these two worlds? Then, again, if this demand for one to "rise from the dead" must be met so as to convince one man, it may be made by every other man in order to convince him, and by the same man often, just as he may chance to alternate between doubt and faith, penitence and impenitence; and so, if such absurd claims should be met in any case, the result would be that every man who dies must be raised from the dead in order to convince some man, who lives and knew him, that there is a hereafter; and thus the universal resurrection of the dead would not only abolish death on earth, but, by introducing a regular and natural process of miraculous resurrections, would convert life and death here into a perpetual farce that men may be convinced of a hereafter, proved by the fact that all who enter it return therefrom. One man would have as much right to reject the evidence which satisfied another, and one age would have as much right to reject the evidence which satisfied another, as these men and this age has to cast aside the rigid ordeals, tests and veracity which established the evidence to the early Christians; so that the business of evidence is to be begun afresh with the birth of each man and each age. Thus the very force of habitualness would become the father of unbelief.

2. *Testimony so given, and by such a deponent, would be totally inadequate to its alleged purpose, both in its nature and effects.* Men would not even be "*persuaded* to repent, though one rose from the dead." The very design of testimony in the case would be thwarted by the character of the witness and the inadmissibility of his evidence. The alleged end in view is to produce belief and repentance. "Warn" them to "repent." Assent and confidence of the mind are the things aimed at here, working such conviction for wrongdoing as to influence remorse for sin and its earnest abandonment. The disease to be cured is a moral one, and so an appeal is to be made to the senses—an appeal of the most material character—in the hope that it may work the most spiritual results. Can you contrive a greater absurdity? The argument is this: a man has insulted God and polluted himself by sin. God has forbidden sin, threatened to punish it, hedged the sinner about with

every conceivable restraint and gracious influence and earnest appeal against committing it; and yet the sinner pays no regard whatever to God, but goes on sinning and insulting Him. Still, he says, "If the grave will yield up one prisoner, and a spectre will visit me in the most transient way, so that a familiar eye shall open upon me again and a familiar tongue speak, and this herald from the mysterious world should blazon before me its terrible mysteries, then I shall be so instructed, so convinced, and so aroused touching the dread nature of sin, that I shall believe and repent." That is to say, he begins his demand for one from the dead by reproaching God with the implied charge that he has not been sufficiently warned already, as well as with the thought that such a messenger would bring a simpler and more appropriate message to save men than that which God has already granted; so that one oral communication from a dead man would be more powerful than the revelations of thousands of years through apostles, prophets and His Son. How can a man so far misunderstand his own nature? Is this piece of gross sensationalism the right channel to the most elevated attributes of his soul? Much less, is it the only avenue by which the honor of God can link him up to all the mysterious realities of immortality? This is the sort of relish which the challenger of evidence has for the delicate work of germinating and unfolding that soft bud which is to display its beauty and exhale its fragrance in the vernal gales and noon-tide splendor of immortal day! This is the sort of holy evangelism which he craves to convince his reason and enchant his affections, to hallow his soul and draw it Godward! God's truth and God's Son cannot do this. But a poor mortal from heaven or hell can easily do it, forsooth. How much credit does it cast upon his sincerity; how much light upon his understanding; how much contrition into his conscience, and how much love can it kindle in his heart? How can the eye of the body fixed upon a corporal being convince the understanding about the invisible things of the eternal world? These are things of faith, not of sight, like so many colors of the rainbow. If the risen Christ is no proof to the senses, much less can one like ourselves from the dead be a convincing witness to warn us. It is much more likely that we should want to kill him than to be "persuaded" by him; just as the Jews callously wanted to kill Lazarus of Bethany when Jesus had raised him from the dead. I can easily understand how the presence of a man raised from the dead might terrify a guilty sinner; how the apparition might put him under an appalling spell, so that his heart fluttered; a prisoner under the charms of magic; but I cannot see how the bondage of evil habits could be broken, or the deceptive charms of sin dissolved by such a startling apparition.

Even the pure presence of an angel stooping to an earthly mission has been so terrific to holy men, that they have feared death in consequence. But how, if a ghastly spectre should glare upon guilty and hardened men from the solitudes of eternity, and address them in sepulchral tones; surely their their blood would curdle, their nerves shrink, their hearts faint, and their life become ice. How can all this be related to genuine repentance? The dis-

passionate disciples shuddered even when they saw their friend Jesus walking on the sea, saying, "It is a spirit; and cried out for fear." A ghostly monitor glided into the chamber of Eliphaz at midnight, and as the shadowy outline broke upon his solitude in a weird and abrupt narrative, he was thrown into a harrowing fright which seemed to suspend life itself. His own description says: "When deep sleep falleth upon men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof; an image was before mine eyes; there was silence, and I heard a voice." That is a perfect picture of stupefied human nature; but where is there the first element of conviction, penitence, or religious life in the sublime apparition? Are fear, dismay, consternation, stupefaction, a distracted fancy and a dismayed perception congenial to deep religious inquiry, to sober resolution, and a persuaded purpose, which the Bible calls repentance? I think not. The realities of faith are not found in extraordinary sights, but lodge in a sound mind as a "reasonable service." Such visits, then, would be useless and superfluous to reform and save men. They would not be "persuaded" by them; therefore to wish for them is folly, and a piece of egregious trifling. "They have Moses and the prophets, let them hear them." This was the evidence of a thousand years, covering the whole measure of Jewish teaching then extant, declaratory and sacrificial. They come to you speaking with the evidence of God's power and goodness. There is a refined character and a mysterious sublimity and a wondrous harmony about them which would put to the blush any visitant "from the dead." They come in a richness of narrative, in a fullness of parable, in a God-like simplicity, which would confound the muttering accents and babbling syllables of any child of Adam rushing from his charnel-house! Their solemn, sweet charms draw the hearts of babes and sucklings to Him who is "the resurrection and the life," and make every truth-loving soul flutter with the hope of life everlasting in His presence. They bring an array of proof to which no spectre could certify, even if thought should blanch his cheek till it became whiter than his shroud. Both its miracles of majesty and miracles of mercy push aside all conjecture and sagacious guessing; for its trophies were amid the ruins of the grave. As one well says: "Take the Bible and read it on the banks of the Nile, and mark there that you can find neither the lotus nor the papyrus, although the other vegetable productions flourish with their ancient luxuriousness; then go search in Isaiah, which tells that the reeds of Egypt shall wither. Read it among the ruins of Babylon—amid those wonders which are now disinterred on the banks of the Tigris—read it on the plains of Asia Minor, in Jerusalem, in the Holy Land from Dan to Bersheba—and you shall find it its own evidence, without the worthless, vulgar, and needless evidence of "one from the dead." Moses, David, Isaiah, Jeremiah, Ezekiel, drawing messages from deep inspirations, vibrating glad tidings on every string of their harps, and pouring out burning compositions of truth, which enlightened and refined and saved numberless millions. "Let them hear *them*." These, Moses and the prophets,

had lighted Lazarus to Abraham's bosom. The rich man had never doubted their truth, and yet he remained morally the same both on earth and in perdition; and now he assumes that he knew what his brothers needed above what God had provided. With Christ and the apostles added, the apparatus of salvation is complete. Justice can dictate and mercy can ask no more. Then, "Say not in thy heart who shall ascend into heaven? (that is, to bring Christ down) or, Who shall descend into the abyss? (that is, to bring up Christ from the dead). But what says it? The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith which we preach; because if thou shalt profess with thy mouth the Lord Jesus, and believe in thy heart that God raised Him from the dead, thou shalt be saved." Romans, x. 7–9. Let Lazarus stay where he is, and while you hear Moses and the prophets, repent.

CHRIST'S MISSION.

By Charles F. Deems, LL.D., in Church of the Strangers, New York.

"*The Son of Man is come to seek and to save that which was lost.*"—Luke xix. 10.

I. These precious words of the Blessed Saviour describe an Advent, a Coming, as accomplished. He *has* come. It is the statement of a past event, an event which has changed the whole current of human history. *Its force lay in the great purpose for which it was undertaken.* He did not drop into the world. He was not born as animals are. He came. He chose to come. He came of purpose. He planned a Coming, which He executed.

Adventurers have gone forth for gain or glory. When the mines of California and of Australia were discovered and proclaimed to the world, how men rushed from the eastern side of this continent and from Great Britain and many parts of Europe. Generally they were men who were worthless and adrift, but many were men who had worked manfully in civilized modes of trade and failed, and hoped to reap new harvests in new fields; or men who had heart-breaks and domestic troubles, and chose to "rough it" a while, to see what that would do for them; or they were young men who loved adventure, and were tired of the vapid social life in the old States. And many of these men went for one thing and found another; went into flight from wretchedness and found gold; went for gold and found death; went for a livelihood, and found thoughts and emotions and an education.

And then there are what we Americans call "filibusters," a soft name for highwaymen on land, and pirates on the seas, men who go anywhere for plunder.

And then there are those who go to the ends of the world through restlessness, or the pleasure of travel, or the desire to extend among men a knowledge of the planet they inhabit, as the explorers of the source of the Nile, as Dr. Livingstone, and Dr. Hayes, and Sir John Franklin, as Humboldt, and, greater than them all, Columbus, going on the hunt of a new world, which he found.

And then there have been those who went forth to conquer the world as Alexander of Macedon, who did it, and Napoleon of Corsica, who did not.

And then there have been those who have gone on special philanthropic missions, as Florence Nightingale, who rose up from amid the delights of an English home, and shook her comforts down from around her, and went to walk the wards of military hospitals and inhale the fetor of pest-houses, with such simple and blessed benignity of grace, that, plain woman that she was, she won the reverential love of hard soldiers so that they turned themselves painfully on their cots to kiss her shadow on their pillows as she passed.

But Jesus came TO SAVE A WHOLE LOST WORLD! All that philosophy can perceive, or poetry conceive, of grandeur of emprise, of divine philanthropy, and of glorious endeavour, are in the enterprise of Jesus.

Consider what He left in order to endure the incarnation necessary for the accomplishment of His most transcendent undertaking. He came from other heavens that were glorious places, whose population was not lost, where the kingdom of God was established, and where His will was done. No moral darkness and confusion were there. There order reigned and light prevailed, and the inhabitant was never sick, nor deformed, nor troubled. There was no cunning and trick and treachery; no oppressor, no tyrant, no downtrodden. There was no sin. There was no sorrow. No Absalom was breaking the heart of his father, no David was killing the man whose wife he had seduced, no Judas was betraying love for a price or a political movement, no Cæsar was strangling the liberties of his country; but beauty, truth, love, faith, and allegiance to Him pervaded the happy world. When He moved, all the thrones and dominions rose; when He sat, all crowns were laid at His feet; when He smiled, the innumerous ranks of the ever-active and happy hierarchies of the heavens thrilled with delight. He made the heavens what they were, and they worshipped Him.

Think of the world to which He came. It is a planet of wonderful adaptabilities, and inhabited by a race of still more wonderful capabilities. As king of the kingdom of God, to Jesus order is of the highest consequence. He is the author of harmony. The harmonious progress of events according to law, the voluntary submission of intelligent beings to law, these are His delights. How disorderly was the world to which He came! Every man and woman and child frantically or persistently struggling to break themselves from the moral law, which is a cord of love, having lost much of what would seem to be a natural sense of the beauty of holiness, gone so far as to give the name of *virtue* to that kind of brute bravery which meets a wild beast in an amphitheatre very much on the beast's own level; a world full of sin, and full of the anguish and degradation of sin, where He could not turn His eyes without beholding a wrong or a sufferer? Above all, He knew that He was coming to His own, and that His own would not receive Him. He knew that His very Advent would be made by the race an occasion to add to their deep condemnation the fact of rejecting all goodness, right, beauty, and truth by rejecting Him. It was a plunge out of supernal light into the heart of darkness.

II. We are never to forget, as a most charming characteristic of the coming of Jesus, that it was wholly voluntary. He CAME. He was not brought. He was not compelled to come. No law of justice could have broken His consciousness of holiness and greatness if He had not come. It was of His own free will and choice that He came. We are never to forget that. It is one of the most important things to remember and to reiterate. It is forgetfulness of this which leads to the most frightful mistakes as to the mission of Jesus.

Jesus, who is the Maker, Lord, Judge, and Ruler of the Universe, the Jehovah, the only wise God, who only has immortality, being of eternal existence, *chose*, in the utmost freedom of unconstrained volition, to do a thing which was contrary to no law of right as pervading the universe He had created, or as recognized by the intelligent souls that had been born out of Him, a thing which would be infinitely gratifying to His own nature, and bring into existence a new and beautiful development of love. There is nothing horrible in that. It *was* a sublime self-sacrifice, but until every conceivable form of self-sacrifice shall come to be repugnant to men's best instincts and condemned by men's soberest judgment, there is nothing offensive in that. It was a father showing his children how to be sublimely unselfish. What is horrible in that? It was an immense condescension; but until every conceivable form of the stooping of the higher and stronger natures to the more lowly and feeble shall, in the purest instincts and best judgment of good men, come to be regarded as a disgraceful humiliation, this condescension on the part of the Eternal Father must stand for ever as the most graceful act possible in the universe. Viewed thus there can be nothing in the mission of Jesus that is at all shocking.

He CAME! That is the grandeur and beauty of His mission. "The Son of Man has come to seek and to save that which was lost," is the announcement of the highest and freest act ever performed in the history of the universe.

III. Why should He have come at all? There was something to save, something precious in His eyes, whatever it may seem in ours. He had created many a body capable of self-reproduction, of having offspring. They were animals. But among the animals whose self-propagation should produce a race of beings to spread over the ages He selected man, and into all the bodies produced in the physical generations of that race He projects what is produced in the spiritual generations of His own existence. Everything else He regards with the eyes of a creator; but Man is precious to Him not only as the creature of His power, but as the son of His love. And man was lost to Him. He had received such a moral shock as to break the attraction of the great centre, and he was going away, flying off as a planet might, if gravitation lost its power. And, as we know not what inconceivable horror of wreck one such loose and lost planet might make amongst the spheres, so we cannot tell what injury to all the remainder of creation the lost man might have wrought.

But it does not seem to have been that view that won Jesus. It was His own inherent love for man, an immense love, such as would belong to His immense nature a profound love that filled Him. If you ask me why it was necessary

at all for Jesus to come, I answer you most reverentially, while I answer most philosophically, as I think—it was *because He could not help it;* it was the resistless necessity created by love; there was no physical, no intellectual, no legal necessity; but He could not see man sink away and be lost without striving to save him. The blessed reason for His coming was in Him and not in us.

I appeal to the fathers here whether they could see their boys drop into the river and not feel an inward compulsion to spring forward to the rescue. I appeal to the mothers here whether they could see their daughters fall into the fire and not strive to pull them forth. Cold criticism would ask why it was necessary, whether some other expedient might not have been devised, but love is swifter than reason. And God is the Father and Mother of man. How *could* He come to save us? is the question of reason in moments when it is unloving. How could He *not* come to save us? is the question of rational love.

Is it any wonder that omnipotent love should work a miracle, and that the God who so loved humanity should appear in the flesh? He had put His offspring in the flesh at every human birth; why should not the whole Godhead and Fatherhead come in the flesh? It did not limit Him. He could as well exert His divine energy through all the heavens whether He should choose to be incarnate or not. But it did bring Him so near to man that He could lay the hand of love upon him and save him.

IV. His incarnation did many things for us which we do not see could be otherwise done.

1. *It was a manifestation of God:* "God was manifest in the flesh." The intellectual troubles and disorders of the race seem due to the fact that God had become an abstraction, had lost His personality to the minds of men, had become evaporated in philosophy, or lost in the clouds of mythology, or spilt in pantheism. The intellectual world must have its centre. The history of intellectual aberrations shows no less an idea than a personal God has mass and weight enough to hold the universe of mind in orderly existence and movement.

As there is a world that is seen, so there is a world that is unseen, material and spiritual being the words used to distinguish them. All proper intellectual action needs knowledge of both worlds. The visible world had so engrossed us that our race was going down into lowermost materialism, so that the Roman type of thought was "earthly," the Grecian "sensual," and the barbarian "devilish." And on one of these types all human thought would have formed itself for ever. But the Son of Man came, and, by His words and deeds and spirit, gave such evidence of the existence of a Personal God and a spiritual world that our intellects were saved. We have since had certain centre and blessed attraction. If the Son of Man had not come long before the age in which we live, the intellect of the race would have been utterly lost in the deep abyss of atheism, toward which it was rushing.

2. *The heart and head have close fellowship.* The corruption of the former does much to increase the errors of the latter, and the mistakes of the head aggravate the sorrows of the heart. A race whose father is God would

be as much orphaned in its heart by lack of knowledge of God as if God really were not. It is a hard and puzzling and disappointing world, after all we know of God. If we had no Divine Paternity, if there was no father-heart in God, how could we endure our disappointed hopes, our unfulfilled desires? The pressure on our hearts would be intolerable. Its wounds would ulcerate. We must have sympathy. It must be human to come down to us. But if it be only human, it will soon begin to sink with us. It must be divine to lift us. The incarnation does this. The Son of Man lays the heart of Humanity, all throbbing with aches and pains and sores and fevers, on the heart of Divinity, all aglow with Divine health, and love, and power. We have the best assurance of the best sympathy in the universe. Without this our wild atheism would have burnt our hearts out. We should have died of an intolerable despair of the universe. The Son of God has come to save our hearts, as well as our intellects, by making the interests of God and man identical.

3. Under the atheistic errors of the intellect and the desperation of the heart, how *manhood was sinking away!* The average of manhood was diminishing. The plane of manhood was being lowered. Every wrong that every man does sinks that plane, and every good deed lifts it. One very bad man lowers it much; one very good man lifts it much. St. John's argument stands in a light which commends its conclusiveness to every intelligence: "For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" But men seem generally to think that he is proving that those who have piety must also be humane. That was probably in the Apostle's mind; but something more important was meant. He meant to say, and meant his argument to show, that *we never love God if we do not love man.* The more we love our humanity the better prepared are we to love our God. Whoso lives in such a manner as to make men love all humanity more and more, is a real promoter of true piety. Our race had never produced a perfect specimen of the kind until Jesus blossomed out into the most consummate flower of all manhood, the Son of Man. We needed the infusion of a new vigor. We needed to see what sort of a beautiful thing a perfect man would be. We needed to have before our eyes the model and exemplar of what perfect purity is without weakness, and what perfect chivalry is without pretence. No human being can now estimate how low humanity would have sunk before our times if the Son of Man had not come. All sublime and beautiful living is of the inspiration of His history. His life and death have created thousands of instances of thoughtful and humane bravery unselfishly devoting itself to the cause of the weak—instances the very recital of which makes one's blood thrill into richness. He was one man whose altitude of life lifted the whole plane of humanity and taught us how to love the brother whom we have seen, and thus how to love the God whom we have not seen.

4. *He died for us that He might save our souls.* The saving of our souls is the great object of the coming of the Son of Man. Was there any danger

to our souls? If we believe the Word of God, it was worse than this; we were "lost." "The soul that sinneth it shall die." There is only one disease fatal to the soul. That is sin. We were "dead in sins." Many diseases disorganize our bodies, and these bodies, offspring of our parents whose original was a product of God's creative power, God does not choose to preserve in their organized form. Their death was part of His scheme for the physical universe, but the immediate children of His spirit, He is not willing to have lost.

We cannot find out the Almighty. We cannot sound the depths of the Infinite Mind. But if He saw how the infliction of the penalty of death to human spirits could be suspended by a union of the Divine and human in one person, and then by a change which could and would be wrought in the soul by the fact of such a union producing such a life and death as that of Jesus, who are we that we should criticize God's apparatus or God's theory of redemption? But even we can see that such a manifestation of love on the part of God is of all things that which is most calculated to make men hate sin.

How often one suffers for another! There is not an hour in human history in which there are not a thousand innocent souls suffering for the guilty. The parent is often wounded for the transgressions of his son, the child bruised for the iniquities of the parent. The chastisement of the peace of a whole nation is sometimes laid upon many, sometimes upon a few, and with the stripes of one is another healed. Surely each of us has had some office and ministry in which we have borne the griefs and carried the sorrows of others. Why might not the Supreme God make one person the Supreme Man, whose heart should be large enough and strong enough to do all this in a supreme degree? And how could that be unless God were in him?

Was it not a sufficient inducement for this great work if it could save a whole race of souls from disappearing from the universe as thoroughly as their bodies do from earth? It was God's family that was lost. Why should not God put forth every divine energy of power into every divine contrivance of skill to save them? How could anything have been done for us so demonstrative of God's oneness of soul with man as His taking on Him a oneness of body with man, and thus becoming the Son of Man?

V. Before we part let us look at the manner in which the Son of Man characterizes His own work. He came to "seek and to save that which was lost." It is an announcement of *aggressive mercy.*

Suppose it should be authoritatively published in the papers to-morrow morning that some man, of boundless means, would begin at noon to pay off the debts of all who are now and have been for as many as three hours residents of New York. What a rush there would be to his office, and if he had a hundred offices how they would all be thronged? What anxiety there would be in how many thousands of minds lest he should die or his means become exhausted before their debts were cancelled! And to-morrow night, if we could all go to our beds without debt, the poor woman's rent paid, the young mechanic's loan discharged, the merchant near bankruptcy

suddenly released from all liabilities, oh! how we should slumber and sleep, how profoundly, how sweetly, how refreshingly!

Or suppose we could all be assured that the angel who stirred the pool of Siloam would stand to-morrow in the Central Park, and that all who should be able even to look at him should be instantly healed of all manner of ailment. What a rush there would be for the Park! How cripples would hobble and feeble women would creep, and babes and old sick and helpless folk would be carried by human strength and every other mode of conveyance, that they might catch the healing sight! And to-morrow night how much happiness there would be in all New York. Gout would have unlocked its biting clasp, and rheumatism have relaxed its torturing screw, and fiery neuralgia have quenched its flame of agony, and fever have grown cool, and the broken back been shaped to grace, and the distorted eye restored to a serene look, and dyspepsia be dead, and all New York, without an unhealthy brain or lung or stomach, would sink softly into a slumber of balm, and the Angel of Health, brooding over the city, would softly murmur through the wholesome air "For so He giveth His beloved sleep."

But, brethren, instead of these things, suppose the good man should have a messenger at every man's door to-morrow with just enough to pay his debts, and suppose an angel should be at every door to-morrow noon to heal all invalids, so that no breathless debtor should be a moment in suspense, and no helpless invalid be afraid he might not be carried where he could not go, and where there was health and life for him, oh, how great the blessedness would be then!

That is what the Son of Man does. He does not simply stand and invite; that would be great. But He goes, He seeks, He hunts up, not simply those in peril, but the lost, the lost, the lost! Not the safe, not the good, the sweet, the beautiful, but the lost. He is able to save to the uttermost. He does not simply keep from falling and from being lost, but He saves also that which is absolutely lost.

O man, who may have entered this church to-day, whose sins have killed your mother and broken the heart of your wife and beggared your children, so that you have no friends, no money, no principle, no hope—lost man, Jesus is seeking you. O woman, that may have come into church out of the severe cold, scarcely daring to sit among your decent sisters; driven from your father's house and your mother's heart; abandoned by the man you trusted, without virtue, without food, perhaps hardened, without feeling, do not go out to-night and die in the cold on our door-steps. Look up! Hear me! For God's sake, hear me! The Son of Man is come! Is come to seek the lost! Yes, and to save the lost. O men and women, as you walk the crumbling edge of despair, and go about our streets murmuring "Lost! lost! lost!" hear Jesus speak. He speaks to you. He says: "The Son of Man is come to seek and to save that which is lost!" Fall into His arms. Rest there. Weep there. Say, "O Son of Man, O Son of God, save *me*, save *me!*"

And HE WILL!

EXPOSITORY LECTURE

THE GREAT REFUSAL.

By Wm. M. Taylor, D.D., in Broadway Congregational Tabernacle, New York.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is* God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.—Mark 10, 17–27.

This section of the Gospel history is worthy of the deepest study, not only for the insight which it gives us into the wisdom with which Christ treated those who came to Him, but also and especially for the important permanent principles which are in it incidentally illustrated and enforced.

I. We have here, in the first place, an enquirer. And there are many things about him which awaken our interest. He was, as we learn from Matthew, a young man, and so his was not the case of an aged sinner, worn out in the service of Satan, and coming with the poor remnant of a wasted life to lay that at the Master's feet. Even if he had been such an one, indeed, we may be sure that he would have been tenderly received and faithfully directed, for Jesus sent no one away entirely empty. But this was a far different history. Here was a youth of thoughtful mien and irreproachable life. He could say when the commandments were repeated to him, "All these have I kept from my youth up." And though his comprehension of the breadth and depth of the law was undoubtedly defective, he was outwardly of blameless life. Probably those among whom he moved counted him a model youth, and pointed to him as a pattern for the rising generation round him; and the fact that with such a record he was still unsatisfied showed that he had been brooding long and deeply in the great problems of human existence. He was no flippant, superficial, careless lad spending his time in

"giggling and making giggle," or seeking only to pass his existence in worldly pleasure. He had awakened to thought. He was facing the questions: What am I? What am I here for? And whither am I going? He had discovered that his chief business here was to secure eternal life; and he came to ask how that might be accomplished. So he was not only an enquirer, but an enquirer after the most momentous matter that can engage the attention of a man. He was not asking after methods of success in any worldly pursuit. He was not busying himself about a thing of merely speculative interest. He was not seeking information about science, or literature, or art, or antiquarian research, but he was bent on finding out how he "might inherit eternal life." And he was so much in earnest in this quest that he "came running" to Jesus. He saw his opportunity in the "passing by" of the Great Prophet, and he eagerly embraced it. Nay, more; he was so reverend and attractive in his manner and betokened such sincerity, that "Jesus beholding him, loved him." Now in all these things this young man was greatly superior to multitudes of his class in our own days. How many youths among us never enquire into religious matters at all? They can tell you about the places of amusement in the city, and can speak glibly of the merits of the last new novel; they may be interested, too, in the gossip of the hour, and the best among them may be earnest in the study of those things that contribute to business success or literary eminence; but they have never once fairly faced the great question, "How shall I stand before my God?" Multitudes, too, I fear, are living in sin, so that they seem utter reprobates when put side by side with him who is spoken of in my text, and yet, if he came short, what is to become of them? If, after all his earnestness and thoughtfulness, he left the Lord unsaved, what must be said of those who have never come to Christ with any enquiry, but are living precisely as if there were no Christ and no hereafter? O my beloved friends, will you ponder these questions? and may God awaken you through them to the solemnity of existence, so that you may be constrained to ask "What must I do to inherit eternal life?"

II. But notice, now, how Jesus dealt with this young man. After reminding him of the law and eliciting from him the declaration that he was keeping it, the Lord said to him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come take up thy cross and follow Me." A marvellous direction surely; and yet the more we ponder it the more we shall be struck with the unerring sagacity of the Lord. He "knew what was in man," and He varied his treatment of enquirers so as to meet the character, history and disposition of each. He said always the right thing. He touched the conscience always in the quick. To the Pharisaic Nicodemus, who thought that because he was a Jew, living in punctilious conformity to the law, everything was well with him, he said "Ye must be born again." To the woman at the well, who was shameless and almost defiant in her wickedness, he said, "Go call thy husband and come hither." And to the impulsive man who, in a moment of sentimental eagerness, exclaimed, "Lord, I will follow Thee whithersoever thou goest," he calmly re-

plied, "Foxes have holes and birds of the air have nests; but the Son of Man hath not where to lay His head." The chemical analyst has different tests for different poisons. If he suspect the presence of arsenic, he will use one thing to detect that; if he is looking for antimony, he will take another to discover that; if he is trying for strychnine, he will employ quite another to bring that to light. The test that will reveal one poison may altogether fail to make manifest another. Now it is quite similar with the moral poisons which destroy the soul. Each has its own appropriate test, and that which would reveal the presence of one would be impotent to detect another. Hence, like a skilful analyst as He was, the Lord in dealing with this young man used those means which He knew would be most effectual in revealing him to himself. He did not need to use any measures for the purpose of satisfying Himself. He wanted rather to do for the youth what the woman at the well said He had done for her when she affirmed "He told me all things that ever I did." And so He gave him this command, "Sell all that thou hast and give to the poor, and come take up thy cross and follow Me." But we must beware here of falling into mistake, and supposing that what was intended as a test for the individual, was designed for a universal law. The one thing lacking in this youth was not the thing here commanded. But this command was given to him that he might discover for himself what the one thing lacking really was. He had just affirmed that he had kept the commandments. But he had no adequate idea of what God's law required. He had forgotten that great, far-reaching injunction, "Thou shalt love the Lord with all thy heart." And in his heart was the defect. He was not giving, he was not willing to give his highest love to God. His possessions were his idol, and in order to reveal that to him the Saviour commanded him to sell them and give the proceeds away. He put before him by this testing order the same alternative which, in many different forms, He puts before some of His people yet in the dispensations of His providence, namely: either to keep his possessions and part with eternal life; or to lay hold on eternal life even at the sacrifice of his property; and the decision of the youth showed at once both to himself and others what it was that was wanting in him. As one has well said here, "The one thing lacking was not something to be superadded to the keeping of the law, but something the defect of which showed that he had never kept the law at all."* The sacrifice required was not itself that which was wanting; but the requiring of the sacrifice was the means of furnishing the proof that the thing lacking was really not there. The one thing needful is always and everywhere entire self-surrender to God, and the absence of that in this young man's case was made plain by his refusal to give up his wealth at the bidding of the Christ. But there may be the same defect where money is little regarded. Many would give up riches if they were allowed to keep some something else which they value still more than gold. Multitudes, indeed, have actually parted with their wealth, through the taking of monastic vows or otherwise, while their hearts were still wedded to some other matter, and for such cases another

* Alexander on Mark in loco.

form of test must be employed. Thus, in the instance of Herod, the thing which revealed that, despite his interest in listening to John the Baptist, he was still rebellious against God, was his refusal, at the bidding of the preacher, to give up Herodias. In that of Felix the estrangement of his heart was made manifest by the fact that, notwithstanding his trembling at the reasoning of Paul "on righteousness, temperance and judgment to come," he was not willing to give up the corruption that disgraced his office or the dissoluteness that debased his life. Let us take care, therefore, lest we confound the thing that is defective with the manner or means whereby the defect was in this instance made apparent. Jesus always asks the whole heart, and He expects that we should show that we have given that to Him by parting even with that which has hitherto been dearest to us whensoever an allegiance to Him demands the sacrifice.

III. But now let us look, in the third place, at the conversational comment of the Saviour on this young man's decision. When this amiable youth went away grieved, the Lord gave utterance to the melancholy reflection, "How hardly shall they that have riches enter into the kingdom of heaven!" And again, when he saw surprise on the faces of the twelve, "How hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God." By the kingdom of God here, as elsewhere in the gospels, is meant not the glorified state of heaven, but rather that presently existing spiritual community of which Jesus is the head, and which is composed of individuals whose hearts are subject to Him as their sovereign. Now into this community the Lord says it is a hard thing for a rich man to enter. But let us be careful not to misunderstand Him. He does not mean to say that wealth is, in itself, a bad thing. Intrinsically, riches have no moral character. They are simply as riches neither good nor bad; and whether in any individual case they are either the one or the other will depend entirely on the manner in which they are employed. They may be a great blessing, or they may be a great curse. They are a gift put into a man's hand by God, and, like all other gifts, they involve responsibility. Used for God, and directed to His glory in the furtherance of His cause and the well-being of society, they are blessings which may make a man only the more eminent in the ranks of the followers of Christ; but when devoted to self and spent in luxury and indulgence of every sort, without reference to the Great Giver and His purpose in their bestowal, they are a curse to their possessor. In themselves, however, they are neither good nor bad. Again, our Lord does not mean to declare that it is an absolutely easy thing, even for a man who has no riches, to enter the kingdom of God. Poverty has its perils of a spiritual sort as well as wealth. "The cares of the world" at the one extremity of the social scale do as much mischief in choking the growth of the good seed of the word as "the deceitfulness of riches" does at the other. Poverty is not a virtue any more than wealth is a crime. The poor man is not saved merely because of his poverty; nor is the rich man lost simply

because of his riches. Each state has its own dangers. The things which make a rich man's position perilous are not the same as those which place the poor in jeopardy. But each has his own snares, and that which is demanded of them both is the submission of the heart to God, for unto both it is said, "Except a man be born again, he cannot see the kingdom of God." The obstacles to a man's salvation are not so much in his circumstances as in his heart. "One cunning bosom sin" will render any man's entrance into the kingdom hopeless. What that sin is may be largely determined by his circumstances, indeed; but whatever it be, he cannot be saved and keep that sin. In the rich man's case the love of money may be the form it takes, and his purse-pride may dispose him to believe that Christ, like the parasites of modern society, will fawn upon him, and make much of him because of his millions. In the poor man's case, it may be that the desire of money and his absorbing ambition to amass a fortune, may make him indifferent to all spiritual things. But in both alike the great hindrance is in the heart, not in the outward condition. The poor man whose circumstances, as he thinks, constrain him to utter worldliness, would be equally wedded to material things if he were rich; and the rich man who is hindered by his position from being a Christian, would not be a Christian though he were poor; what both need is not a change of external condition, but a change of heart. It is not the *amount* of a man's possessions, but the view which he entertains regarding them, that determines whether he will or will not enter into the kingdom of God; and so the Lord explains His first ejaculation by saying, "How hard is it for them that *trust* in riches to enter into the kingdom of God." One man may love a dollar with an ardor as intense as that with which the wealthy man hugs his millions; and the carefully saved earnings of the working man may prove as much of a spiritual hindrance to him as the hundreds of thousands of the princely merchant are to him. For wealth is a thing of degree, and to a man in one set of circumstances a comparatively small sum may be as great a clog upon his higher life as a large fortune may be to him who is moving in a loftier sphere. But be the sum great or small—if the heart is trusting in it—then, so long as that trust continues, it is impossible for the man to be saved. This is the simple teaching of these solemn words. It is impossible for a man to be saved who makes this world his chief good. Impossible, for the figure which the Lord employs, whether you take it of a literal needle or of the tiny postern at the side of the larger gateway, describes not difficulty merely, but impossibility. By no human ingenuity or power can you force a camel through a needle's eye; and no mere earthly influence can press through the strait gate that leadeth unto life, a man whose trust is in his riches; a man whose heart is set upon the world.

Thus it will not do to say that this text has in it a warning only to the very rich. I admit, indeed, that wealth is apt to be a very ensnaring thing to its possessor, inasmuch as it disposes him to pride, it furnishes him with the means of committing sins of which in other circumstances he would never have thought, and it increases the appetite of covetousness, which "grows by

what it feeds on." I have not forgotten either that, as Paul says, "They who will be rich," that is, they who are determined, in any event, to be rich, "fall into temptation and a snare, and into many foolish and hurtful lusts which draw men in destruction and perdition;" yet the reference of the Saviour here is not, as I understand His words, to these evils, but to that enthronement of money as the chief good, which He saw in the heart of this young man, and which, alas! is so common in our day and in our land. If you trust in riches you cannot enter into His kingdom. "There is small fear of my trusting in riches," I think I hear some one say, "for I have none to trust in, and that is the misery with me." But do you not see, my friend, that if this be to you really "the great misery," and if your whole life is devoted to the cherished object of obtaining money, as if that were all that is needed to rid you of your misery, you are, though you be a poor man, in precisely the same condemnation as this youth, for though you have no riches, you are yet trusting in them, and striving after them as the highest good. Thus, alike those who are trusting in their possessions, and those who are craving after riches as the true success of life, are outside the kingdom of God, and cannot enter it as they are.

But, if this be so, how far reaching the words of the Saviour are seen to be? And how many of us are shown by them to be, in spite of our church membership and other things, outside of the gate? For what are we living here to gain? and on what are our hearts supremely set? We toil week after week, and month after month, and year after year, for what? Ah! as I put this question how many of our hearts must be filled with the grief of which the Evangelist makes such plaintive mention when

> "This youth astonished at the word,
> In silent sadness went his way."

What is our ideal of success in life? The answer which we give to that enquiry will determine whether or not we are to be classed with this young ruler or with the Lord Jesus Christ. And if we measure success by the standard of possession rather than by that of character; if we guage it by the money we may make, or the respectability we may attain in the world's regard, or the great Babel of a business establishment which we may erect, rather than by the degree in which we grow into the image of Christ's character and life, then we make it clear that we have not entered "the kingdom of God."

Thus, the comment of the Master in this individual case lays down a universal law; and it was because the disciples felt that it came down even upon them, that they asked in a kind of dismay, "Who then can be saved?" If it be that a heart set on wealth cannot enter into the kingdom, if it be that a man seeking riches as the chief good cannot be saved, who can? Are we not all either delighting in or desiring money? Or, if we are not, is not each man's heart set upon some earthly object even as this youth's was on his possessions? How, then, is salvation possible? A momentous question truly, to which the Lord replies, "With men it is impossible, but not with God, for

with God all things are possible." That is, as if He had said "from your point of view it is impossible for any man to be saved, but God can bring it about, for *He can change the heart. He* can renew the soul. *He* can set it free from its idolatry of the world, and bring it into willing allegiance to Himself." Here, therefore, you observe salvation is most clearly set before us as *a supernatural work;* for it is described as the intervention of God to do that in and for a man which he could not do for himself. The heart cannot change its own nature. But God can transform it; and He does that by the agency of the Holy Ghost, not in the way of compulsion or outward constraint, but in perfect harmony with the constitution which He has given to us. We are "born again, not of corruptible seed, but of incorruptible, by the Word of God that liveth and abideth forever." That is to say, the man is regenerated by the agency of God's spirit, through and in connection with his belief in the living Word of God, even Jesus Christ our Lord. So soon as he really and truly believes in and on Christ, the Saviour takes the supreme place in his heart, and the life and character follow the heart, so that the man, as a whole—all that he is, and all that he has—is transferred to the service of Christ. He feels that he is not his own, but bought with a price, and therefore bound to glorify God in His body and spirit, which are God's. Thus this regeneration is the work of God in connection with the belief of the truth by the sinner. As to the mode of its production, as in all other forth puttings of the divine energy, there is mystery. It is as impossible to tell "how" the spirit works in this production of new spiritual life as it is to explain what life is, and how it is imparted, in the case of animals and plants. Even as science stands confessedly powerless before the question how to produce life, so philosophy is impotent before the enquiry how to regenerate the heart—with men it is impossible. But He who gave life in all its forms at first gives this spiritual life to the soul, and when that is imparted, nothing will be allowed by the man to come between him and his Lord, or to assume for him higher importance than the service of his Redeemer. Salvation is possible with God, yes, and possible with Him, even for a rich man, for Jesus will let us keep our wealth, if we are content to regard it as not our own but His, and willing to use it as His stewards. Nay, the power of the Holy Ghost has often disposed men so to do this, that their riches have been to the world what the Nile is to Egypt, irrigating it with its overflow, and fertilizing it with its annual deposit of blessing. And I think that the perception of this great truth first suggested the tradition which affirms that this young man who went away thus grieved was none other than that Joses who at a later date sold his possessions and laid the money at the apostles' feet. We have no evidence that this was, indeed, the fact, but there are men now living among us whose consecrated wealth has been as great a blessing to the Church as that of Barnabas was to the primitive believers. Yes, regeneration is possible with God. To Him therefore, whether we be rich or poor, let us betake ourselves, saying not, like this man, "What good thing shall I do that I may inherit eternal life?" but with a deeper knowledge of our real need

than he possessed "Create in me a clean heart, O Lord, renew a right spirit within me," and He will hear and heed our prayer. Yes, it is possible to be regenerated and saved. Gloriously possible! Jesus came to earth to make it possible. He died on Calvary to make it possible. He sits on the throne of glory dispensing the Holy Ghost to make it possible. But they who are regenerated must be so through the acceptance of Christ Himself, as their all and in all. This is the gate, and it is strait, but it will let you through, my hearer, if you can say with Toplady, reverently and sincerely,

"Nothing in my hands I bring,
Simply to Thy cross I cling."

May God by His Spirit now dispose you to enter through this narrow portal, that leadeth into life eternal.

The subject which we have been considering suggests one or two inferences of the most solemn import, with a reference to which I shall conclude my discourse.

In the first place, we may learn that the whole battle of conversion has to be fought over that which is dearest to the heart. The destiny of our eternity hinges usually upon some "one thing." If that be in itself sinful, such as a darling lust, or a forbidden enjoyment, which is valued by us as a right hand or a right eye, the question narrows into this: Are we willing to give up that for Christ? And until we are prepared to do that, however much we may be swayed by emotion, or moved by entreaty, there is no real decision to be the Lord's. This explains why it is that so many gospel hearers who have given evidence of some interest in divine things, and have been, like this young man, enquirers after the way of life, decline after all to enter upon it. You have seen a vessel in the bay swinging with the tide, the head, now this way and now that, but the motion restricted to a very narrow circle, because it is anchored fast beneath the water. So these persons appear to be sometimes headed in the right direction, but they never set out, because their hearts are fastened to some hidden thing. They love their sin, even more than the eternal life after which they are enquiring, and until they lift that anchor they are out of Christ. Sometimes, again, the heart's idol may not be a thing in itself sinful, any more than this young man's wealth was, and then the question becomes, Am I willing to hold that entirely for Christ? Can I put it? And will I put it at His disposal and do with it precisely as He directs, and until I can say, "Yea, Lord, I lay it with my self upon Thine altar," I am none of His. My hearers, how is it with you in this particular? Remember your eternal all depends upon your decision in regard to it, and let me beseech you, therefore, not to make "this great refusal," for, no matter how near otherwise you may come to the gate, so long as you do that you have not entered it. You may be amiable in disposition, as this young man was; you may be intelligently acquainted with the Scriptures, as this youth seems to have been; you may be irreproachable in conduct, as he appears to have been; but until you give the whole heart to Christ you are as yet unsaved. "Almost" is not "altogether." "Not far from" is still out of the "kingdom." And even there, at the very threshold, you may be lost.

A few weeks ago I had underneath my roof two fine young men, the sons of beloved friends, both elders in my Liverpool church, who came to pay me a visit in this Western land. After a happy sojourn with me and a brief run into the West, they set forth on their return voyage, and even in the wintry December they crossed the Atlantic in safety, but, at the very mouth of the Mersey, almost at their own doors, and save for the fog that prevailed at the time, within sight of the home of one of them, the vessel struck upon the Burbo bank and broke in twain. Happily their lives were saved, but the incident which comes so home to me may serve to illustrate to you that the danger of dying out of the kingdom of Christ is never over until we are actually in it, and we can only enter it by the entire surrender of ourselves to Christ. So let me urge you to make that surrender now. Perhaps, some one here may be, at this moment, at the very turning point of life. Would that the Holy Ghost might use this appeal to lead him to the right decision.

Finally, we may see here how an experience like this youth's takes the attraction even out of that which the heart prefers to Christ. "He went away grieved." He had discovered his slavery, and such gladness as he had formerly known even in his possessions dropped in a large measure out of his heart. In that one interview with Christ he had seen, as never before, the world's power over him; and even while he yielded to it, he loathed it. His property had a fascination for him, yet it seemed even, as he clung to it, the very price for which he had sold eternal life; and he could neither give it up, nor regard it with as much complacency as before. Just as the drunkard in his inmost soul loathes his slavery, even while he is draining the bottle to its dregs, and has no more such enjoyment in its stimulus as he had at first, because that which was then a delight has now become a bondage; so this youth, now that he saw that his property owned him, rather than he his property, had no longer the same delight in it as of yore. There are few sadder poems in our language than that which Leyden has addressed "To an Indian Gold Coin." I know not whether he wrote from his own experience or not. Yet he has well depicted the state of mind which I would now describe when he says:

Slave of the dark and dirty mine!
What vanity has brought thee here?
How can I love to see thee shine
So bright, when I have bought so dear!

For thee, for thee, vile yellow slave,
I left a heart that that loved me true!
I crossed the tedious ocean wave
To room in climes unknown and new.

The cold wind of the stranger blew
Chill on my withered heart; the grave,
Dark and untimely, met my view,
And all for thee, vile yellow slave!

So this youth would henceforth feel that he had bought his property with his soul's salvation, and would no more be able to rejoice in it as of old. "He went

away grieved." But it is always thus. When an enquirer has been with Jesus he cannot be again what he was at the moment of his coming. If he yield his heart to the Lord he will go with a new joy, which will irradiate everything with its own gladness; but if he refuse to surrender himself entirely to the Lord he has no longer the same enjoyment in his sin. The plating has been taken off, and so that which seemed at first a golden ornament is revealed as an iron chain. The charm, such as it was, in his course has gone, the drudgery alone remains. There some here, perhaps, who have felt that, and have persistently resisted the strivings of God's spirit and the protest of their better nature even until now.

Nay, at this very moment, they may be saying within themselves, "If I come to this church I can't enjoy my wickedness," and they may be vowing to themselves that they will return no more.

Beware! ah! beware! You are perilously near the boundary of God's forbearance; therefore improve the present opportunity and give your hearts united and entire to Him who has bought them with His precious blood.

DELUSIONS.

By T. L. Cuyler, D.D., Pastor La Fayette Ave. Presbyterian Church, Brooklyn.

A friend with whom I was conversing in one of our inquiry meetings lately, said to me, "I know that I ought to become a Christian; I fully intend to become one; but oh, how I wish it was over with!" I said to her, "My friend, suppose that you came into a dining-room very hungry, and when invited to sit down to a loaded table, would you say 'I feel half-starved, but I wish I was well through with this business of eating this dinner?' The Lord Jesus has spread for you the amplest provisions of His grace, and said 'Come, for all things are now ready.'"

Another delusion which rocks thousands into a perilous slumber is that they will yet have abundant chances to secure heaven. "I need be in no hurry; time enough yet." This is the will-o'-the wisp which is leading multitudes on farther and deeper into the morass of impenitence. Not only in this world will there be chances for repentance and securing heaven, but even beyond the grave God's mercy will give them another opportunity. This delusion *is in the air* to a degree never known before.

The mighty bell which God rings over our heads sounds out only the single note "*Now*," is the day of salvation; but against God's imperative "*Now*," thousands close their ears and allow the devil to whisper into them his delusive "to-morrow."

Another delusion is, "I am trying to do the best I can;" and these very words come from those who refuse to do anything for Christ, or let Him do anything for them? Still another pretext is, "I do not feel, and how can I be saved without feeling?" If by the word "feel" he means *thinking*, he is right, for thought is indispensable. But if he means acute distress, he is denying Christ point-blank, for the Saviour never said that feeling is the essential thing. To accept and obey Christ *is* vital; but these are acts of the conscience and the will, and not matters of emotion. My page is exhausted, but I have not begun to exhaust Satan's delusions. We who preach and teach God's glorious Gospel must constantly unmask them.

TIMELY SERVICE

THE DECORATED GRAVE.

By T. De Witt Talmage, D.D., in the Brooklyn Tabernacle (Presbyterian.)

In the garden a new Sepulchre.—John, 19, 41.

Looking around the church this morning, seeing flowers in wreaths, and flowers in stars, and flowers in crosses, and flowers in crowns, billows of beauty, conflagration of beauty, I feel as if I stood in *a small heaven.*

You say these flowers will fade. Yes, but perhaps we may see them again. They may be immortal. The fragrance of the flower may be *the spirit of the flower;* the body of the flower dying on earth, its spirit may appear in better worlds. I do not say it will be so. I say it may be so. The ancestors of these tuberoses and camelias and japonicas and jasmines and heliotropes were born in Paradise. These apostles of beauty came down in the regular line of apostolic succession. Their ancestors during the flood under ground, afterward appeared.

The world started with Eden, it will end with Eden. Heaven is called a Paradise of God. Paradise means flowers. While theological geniuses in this day are trying to blot out every thing material from their idea of heaven, and, so far as I can tell, their future state is to be a floating around somewhere between the Great Bear and the Dipper, I should not be surprised if at last I can pick up a daisy on the everlasting hills and hear it say, "I am one of the glorified flowers of earth. Don't you remember me? I worshipped with you one Sabbath morning in Brooklyn."

My text introduces us into a garden. It is a manor in the suburbs of Jerusalem, owned by a wealthy gentleman by the name of Joseph. He belonged to the Court of Seventy who had condemned Christ, but he had voted in the negative, or, being a timid man, had absented himself when the vote was to be taken. At great expense he laid out the garden. It being a hot climate, I suppose there were trees broad-branched, and there were paths winding under these trees, and here and there were waters dripping down over the rocks into fish-ponds, and there were vines and flowers blooming from the wall, and all around the beauties of kiosk and arboriculture. After the fatigues of the Jerusalem court-room, how refreshing to come into this suburban retreat, botanical and pomological!

Wandering in the garden, I behold some rocks which have on them the mark of the sculptor's chisel. I come nearer, and I find there is a subterranean recess. I come down the marble steps, and I come to a portico, over which there is an architrave, by the chisel cut into representations

of fruits and flowers. I enter the portico. On either side there are rooms —two or four or six rooms of rock, the walls of these rooms having niches, each niche large enough to hold a dead body. Here is one room that is especially wealthy of sculpture.

The fact is, that Joseph realizes he cannot always walk this garden, and he has provided this place for his last slumber. Oh! what a beautiful spot in which to wait for the coming of the resurrection! Mark well this tomb, for it is to be *the most celebrated tomb in all the ages.* Catacombs of Egypt, tomb of Napoleon, Mahal Taj of India, nothing compared with it. Christ has just been murdered, and His body will be thrown to the dogs and ravens, like other crucified bodies, unless there be prompt and efficient hindrance. Joseph, the owner of this mausoleum in the rock, begs for the body of Christ. He washes the poor mutilated frame from the dust and blood, shrouds it and perfumes it.

I think that regular embalmment was omitted. When in olden times a body was to be embalmed, the priest, with some pretension of medical skill, would point out the place between the ribs where the incision must be made; and then the operator, having made the incision, ran lest he be slain for a violation of the dead. Then the other priests would come with salt of nitre and cassia, and wine of palm-tree, and complete the embalmment. But I think this embalmment of the body of Christ was omitted. It would have raised another contention and another riot. *The funeral* hastens on. Present, I think, Joseph, the owner of the mausoleum; Nicodemus, the wealthy man who had brought the spices; and the two Marys. No organ dirge, no plumes, no catafalque. Heavy burden for two men as they carry Christ's body down the marble stairs and into the portico, and lift the dead weight to the level of the niche in the rock, and push the body of Christ into the only pleasant resting-place it ever had. Coming forth from the portico, they closed the door of rock against the recess.

The government, afraid that the disciples may steal the body of Christ and play resurrection, ordered the seal of the Sanhedrim to be put upon the door of the tomb; the violation of that seal, like the violation of the seal of the Governments of the United States or Great Britain, to be followed with great punishment. A company of soldiers from the tower of Antonia is detailed to stand guard.

At the door of that mausoleum *a fight took place* which decides the question for all graveyards and cemeteries. Sword of lightning against sword of steel. Angel against military. No seal of letter was ever more easily broken than that seal of the Sanhedrim on the door of the tomb. The dead body in the niche in the rock begins to move in its shroud of fine linen, slides down upon the pavement, moves out of the portico, appears in the doorway, advances into the open air, comes up the marble steps. Having left his mortuary attire behind Him, He comes forth in workman's garb, as I take it from the fact that the women mistook Him for the gardener.

That day the grave received such a shattering it can never be rebuilt. All the trowels of earthly masonry can never mend it. Forever and forever it is

a broken tomb. Death, taking side with the military in that fight, received a terrible cut from the angel's spear of flame, so that he himself shall go down after a while under it. The King of Terrors retiring before the King of Grace. The Lord is risen. Let earth and heaven keep Easter to-day. Hossanna!

I. Some things strike my observation while standing in this garden with a new sepulchre. And first:

POST-MORTEM HONORS IN CONTRAST WITH ANTE-MORTEM IGNOMINIES.

If they could have afforded Christ such a costly sepulchre, why could not they have given Him an earthly residence? Will they give this piece of marble to a dead Christ instead of a soft pillow for the living Jesus? If they had expended half the value of that tomb to make Christ comfortable, it would not have been so sad a story. He asked bread; they gave Him a stone.

Christ, like most of the world's benefactors, was appreciated better after He was dead. Westminster Abbey and monumental Greenwood are the world's attempt to atone by honors for the dead for wrongs to the living. Poet's Corner, in Westminster Abbey, attempts to pay for the sufferings of Grub Street.

Go through that Poet's Corner in Westminster Abbey. There is Handel, the great musician, from whose music we hear to-day; but while I look at his statue, I cannot help but think of the discords with which his fellow-musicians tried to destroy him. There is the tomb of John Dryden, a beautiful monument; but I cannot help but think at seventy years of age he wrote of his being oppressed in fortune, and of the contract that he had just made for a thousand verses at sixpence a line. And there, too, you find the monument of Samuel Butler, the author of "Hudibras;" but while I look at his monument in Poet's Corner, I cannot but ask myself where he died? In a garret. There I see the costly tablet in the Poet's Corner—the costly tablet to one of whom the celebrated Waller wrote, "The old blind schoolmaster, John Milton, has just issued a tedious poem on the fall of man. If the length of it be no virtue, it has none." There is a beautiful monument to Sheridan. Poor Sheridan, if he could have only discounted that monument for a mutton-chop!

O you unfilial children! do not give your parents so much tombstone, but a few more blankets—*less funeral and more bedroom.* If five per cent of the money we now spend on Burns' banquets could have been expended in making the living Scotch poet comfortable, he would not have been harried with the drudgery of an exciseman. Horace Greeley, outrageously abused while living, when dead is followed toward Greenwood by the President of the United States and the leading men of the army and navy. Massachusetts tries to atone at the grave of Charles Sumner for the ignominious resolutions with which her Legislature denounced the living Senator. Do you think that the tomb at Springfield can pay for Booth's bullet?

Oh! do justice to the living. All the justice you do them, you must do this side of the gates of the necropolis. They cannot wake up to count the number of carriages at the obsequies, or to notice the polish of the Aberdeen granite, or to read epitaphal commemoration. Gentleman's mausoleum in the suburbs of Jerusalem cannot pay for Bethlehem manger, and Calvarian

cross and Pilate's ruffian judiciary. *Post-mortem* honors cannot atone for *ante-mortem* ignominies.

II. Again: Standing in this garden of the new sepulchre, I am impressed with the fact that floral and arborescent decorations are appropriate for the place of the dead. We are glad that among flowers and sculptural adornments Christ spent the short time of His inhumanation.

I cannot understand what I sometimes see in the newspapers where the obsequies are announced and the friends say in connection with them, "Send no flowers." Rather, if the means allow—I say if the means allow—strew the casket with flowers, the hearse with flowers, the grave with flowers. Put them on the brow—it will suggest coronation; in their hand, it will mean victory.

Christ was buried in a garden. Flowers mean resurrection. Death is sad enough anyhow. Let conservatory and arboretum contribute to its alleviation. The harebell will ring the victory. The passion-flower will express the sympathy. The daffodil will kindle its lamp and illumine the darkness. The cluster of asters will be the constellation. Your little child loved flowers when she was living. Put them in her hand now that she can go forth no more to pluck them for herself. On sunshiny days take a fresh garland and put it over the still heart.

Brooklyn has no grander glory than its Greenwood; nor Boston than its Mount Auburn; nor Philadelphia than its Laurel Hill; nor Cincinnati than its Spring Grove; nor San Francisco than its Lone Mountain. But what shall we say of those country graveyards, with the vines broken down and the slabs aslant, and the mound caved in, and the grass the pasture-ground for the sexton's cattle? Indeed, were your father and mother of so little worth that you cannot afford to take care of their ashes? Some day turn out all hands, and straighten the slab, and bank up the mound, and cut away the weeds, and plant the shrubs and flowers.

Some day you will want to lie down to your last slumber. You cannot expect any respect for your bones if you have no deference for the bones of your ancestry. Do you think these relics are of no importance? You will see of how much importance they are in the day when the archangel takes out his trumpet. Turn all your cemeteries into gardens.

III. Again: Standing in this garden of the new sepulchre, I am impressed with

THE DIGNITY OF PRIVATE AND UNPRETENDING OBSEQUIES.

Joseph was mourner, sexton, liveryman, had entire charge of every thing. Only four people at *the burial of the King of the universe.* Oh! let this be consolatory to those who through lack of means, or through lack of large acquaintance, have but little demonstration of grief at the graves of their loved ones. Long line of glittering equipage, two rows of silver handles, casket of richest wood, pall-bearers gloved and scarfed, are not necessary. If there be six at the grave, Christ looks down from heaven and remembers that is two more than there were at His obsequies.

Not recognizing this idea, how many small properties are scattered, and

widowhood and orphanage go forth into cold charity. The departed left a small property, which would have been enough to keep the family together until they could take care of themselves, but the funeral expenses absorbed everything. That went for crape which ought to have gone for bread. A man of moderate means can hardly afford to die in any of our great cities. By all means do honor to the departed, but do not consider funeral pageant as necessary. No one was ever more lovingly and tenderly put away to sepulchre than Christ our Lord, but there were only four people in the procession.

IV. Again: Standing in this garden with a new sepulchre, I am impressed with the fact that

YOU CANNOT KEEP THE DEAD DOWN.

Seal of Sanhedrim, regiment of soldiers from the tower of Antonia, floor of rock, roof of rock, walls of rock, door of rock, cannot keep Christ in the crypts. Come out and come up He must. Come out and come up He did. Prefiguration. First-fruit of them that slept. Just as certainly as we come down into the dust, just so certainly we will come up again. Though all the granite of the mountains were piled on us we will rise. Though buried among the corals of the deepest cavern of the Atlantic Ocean, we will come to the surface.

With these eyes we may not look into the face of the noonday sun; but we shall have stronger vision, because the tamest thing in the land to which we go will be brighter than the sun. We shall have bodies with the speed of the lightning. Our bodies improved, energized, swiftened, clarified—mortality, immortality. The door of the grave taken off its hinges and flung flat into the dust.

O my brethren! *death and the grave are not so much as they used to be;* for while wandering in this garden with the new sepulchre, I find that the vines and flowers of the garden have completely covered up the tomb. Instead of one garden there are *four gardens*, opening into each other—garden of Eden, garden of the world's sepulchre, garden of the earth's regeneration, garden of heaven. Four gardens. Bloom, O earth! Bloom, O Heaven! O my hearers, wake up to gladness. This day, if I interpret it right, means joy—it means peace with Heaven, and it means peace with all the world.

Oh! bring more flowers. Wealth of flowers here to-day. Bring forth more flowers. Wreathe them around the brazen throat of the cannon; plant them in the desert that it may blossom like the rose; braid them into the main of the returned war-charger. No more red dahlias of human blood. Give us white lilies of peace. All around the earth strew flowers. And soon the rough voyage of the Church Militant will be ended, and she will sail up the heavenly harbor, scarred with many a conflict, but the flag of triumph floating from her top gallants. All Heaven will come out to greet her into port, and with long-reverberating shout of welcome will say: "There she comes up the bay, the ship Zion, the glorious old Constellation."

If it were a week-day and I were on that ship's deck, I would shout "Huzza!" but as I am on the deck of the Gospel ship, and on the Lord's day, I will shout "Hosanna!"

DOING GREATER WORKS THAN CHRIST'S—John 14, 12.

By G. W. Samson, D.D., Pres. of Bible Workers' College (Baptist), New York.

Many readers have doubtless hesitated, as have commentators, in deciding as to the meaning of Christ, when, in His last address to His disciples before His death, He said, laying stress on His authoritative statement as when He first declared the need of the new birth: "Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do; because I go unto My Father." Here is a "work" His disciples can do; here is the "cause" of their ability to do it; and here is the condition, "faith," of success.

The "work" of Christ's was the spiritual redemption of man. It consisted necessarily of three parts: first, the providing of the "way" by which men could be redeemed; second, the convincing men that this way had been provided; and third, the persuading men, when convinced, to accept that redemption. The first of these three, the providing of the "way," Christ declared to be His alone, in the expression (v. 6), "I am the way, the truth and the life." The second is referred to constantly in John's Gospel; as by Nicodemus, when he says, "No man can do the works thou doest except God be with him." Some have supposed that this alone is the meaning of "work" in verses 10 and 11; and hence the natural suggestion that Christ here promised the power of working greater miracles than this. No thoughtful mind can rest satisfied with this suggestion, since no miracle of the apostles compares with the raising of Lazarus, described by John; while this even is thrown into the shade by that special proof of Christ's divine nature and mission, His own resurrection. The third part of Christ's work, the persuading men to accept His redemption, is on Christ's heart and lip from childhood; and it is often recorded by John, as when He forgot heat, hunger and thirst in winning the erring Samaritan woman, and said to His wandering disciples, "My meat is to do the will of Him that sent Me and to finish His work." While the miracles of the apostles could not excel those of Christ, their power to win men was vastly greater. In the last great day of the feast of tabernacles, six months before His death, as John records, Jesus stood and cried: "If any man thirst let him come unto Me and drink;" and yet, with all His winning persuasion, only "one hundred and twenty" disciples were found at Jerusalem after His resurrection. But, on the first day of the feast following Christ's death, Peter, His weak disciple, spoke, and three thousand in one day were persuaded to accept His offered redemption.

Assured that this must be the *work* referred to, the reason given for its accomplishment seems in harmony; "because I go unto My Father." He had said a little before: "I, if I be lifted up, will draw all men unto Me;" and Peter preached for the first time the fact that the Son of God *had been* lifted up for the redemption of the world. Farther, Christ declares in this very address, "If I go not away the Comforter, etc." Yet, as the ground of this necessity for the delay of the Spirit's efficient work, Christ immediately adds (v. 13): "And whatsoever ye shall ask in My name, etc." And Christ adds, "Hitherto ye have asked nothing in My name;" for, until the apostles knew that Christ's mission was only the world's spiritual redemption, and that spiritual redemption could only be provided by this expiatory death, they could not ask anything for the world's redemption "in His name." The "greater work of persuading men on Pentecost was the result of the new message brought, of the new prayer for ten days offered, and of the new divine power then given for the "glory of the Father."

When Christ's followers of our day take to themselves His unqualified declaration: "He that *believeth*" shall do greater work's than this, the worldly are won as in the apostles' days. For it was not apostles that spread the knowledge of Christ and planted churches; for the apostles abode at Jerusalem, and only visited churches after they had been gathered and planted by private Christians, who, "scattered abroad," "went everywhere preaching the word." And, after all the effort on the part of State Churches to appropriate to apostles, now to Peter and now to Paul, the planting of the primitive Church at Rome, it is certain that neither of these apostles was thus honored, for the Church was gathered long before Paul wrote to them; and Luke's allusions to "strangers at Rome," "at the Pentecost," coupled with Paul's salutation to "Andronicus and Junia, his kinsmen, who were in Christ before me," reveals but one of a thousand among Christ's fulfilled promises to "believers" who devote themselves to His "work" of winning souls.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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No apology is offered for this publication.

The field we intend to occupy is not covered by any existing magazine. Ours will be strictly evangelical, an exponent of the good old paths, and an earnest searcher after all "truth as it is in Jesus." No department of theological study will be overlooked, and no pains will be spared to obtain the most helpful thoughts in every sphere of Christian work. It is our object and will be our endeavor to supply the pastor with material which may aid him in preparation for his pulpit ministrations, in the delivery of his sacred message and in every phase of his pastoral duties. The Sabbath School Superintendent and Teacher will find "The Pulpit Treasury" a storehouse of sage counsels and judicious plans for evangelistic effort and a repository of the methods pursued by those who have been eminently successful in their ministry.

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Nor are we without hope that "The Pulpit Treasury" will be welcomed as an instructive and entertaining Monthly guest into thousands of family circles; that its precious words, coming from so many of the most talented and best of God's faithful preachers, will be read with avidity in many homes, and the truths which they convey find an abode in very many hearts.

The object we have before us must commend itself to every lover of the Master, and the long array of names of the noble men who not only encourage us by their counsel and sympathy, but who HAVE ALSO CONTRIBUTED their initial articles to the first numbers of our "Treasury," is a sufficient evidence of the estimation in which our venture is held by those who stand in the front rank of the eminent preachers of the Cross. Other contributors equally distinguished will furnish articles for succeeding numbers.

Each number will contain a correct and well executed likeness of one of our contributors, with a brief sketch of his life and work. This feature will be gratifying to thousands of our readers who may never have an opportunity of seeing the noted preacher in the flesh, but who have been instructed and delighted with his words as they read them from time to time in this evangelical monthly. Our subscribers will therefore have, at the close of the year, an excellent portrait gallery of the most prominent living divines.

Behold, I bring you good tidings of great joy, which shall be to all people.

LUKE ii. 10.

LEADING THOUGHTS OF SERMONS

THE WONDROUS LOVE.

BISHOP H. W. WARREN, IN HANSON PLACE METHODIST EPISCOPAL CHURCH, BROOKLYN.

God so loved the world, etc.—JOHN 3, 16.

I have in my possession a pamphlet of eight pages, containing but one sentiment, but it is printed in one hundred and seventy-six languages. There are few things that will bear reiteration that many times, but God's words are capable of iteration and reiteration any number of times without tiring us, and this little pamphlet I speak of contains the words of our text. Our observation by the best microscopic power is unable to see anything finer than takes in a hundred and twelve thousandth of an inch. But God's power goes past this to an extent beyond comprehension. We have some idea of speed—the swiftness of a railway train or of light—some idea of magnitude, as of the world; but we have worlds in the universe which are more than a million times as large as this, and there are others beyond that, and we have scarcely an idea of the size of a million. Now, if God has put more of His expression into His least things, what shall we expect when we come to His greatest works? High as the heavens are above the earth—and that is measureless by our arithmetic—are His thoughts and feelings beyond our comprehension, and if He has put so much beauty and excellence into His handiwork, what must be the things of His heart work? The inebriate who says he will drink no more may mean it, but there is little will in it; but when a General says he will take a place he means it with all the strength of his will, backed by the knowledge of the army power behind him; and so lift your thoughts to God, and think what He means with His infinite strength when He says He will do a thing. He put the strongest language in the world into His word, and then said: "Unto Him that is able to do exceedingly, abundantly, above all that men ask or think"—that is His expression. So I want to hold up to you the language of the text in all its strength. "Love" is the strongest and sweetest word ever spoken, and it needed all Calvary to set up its full meaning in the minds and hearts of the world. Take that word "perish." There are many men who might say "there is no special harm in sin; it is merely a special experience." But how does God regard it? He says "in order that men might not perish;" and He puts before it the remark that "those that believe in Him" might not perish.

1. The peril of perishing by sin.

Christ walked among men and found many of us in difficulties which, as He thought, were easily cured. Take the man that was blind, and put the life-giving fingers to his eyes and the man saw. Not much the matter with him. He found a man deaf and spoke His word of power in his ear and the man heard. He sent His voice down into the tomb, and the dead came forth. And so He cured the leper. Not much the matter with him when you come to such power. But you come to the man in sin, and it is so difficult of cure that that power must be embodied in a human form, must suffer among men, and be crucified on Calvary and go down and grapple with death itself, in order that he might be able to cope with the terrors of sin in man. Not the healing touch of His fingers, not the living words, but the outbreak of infinite love, is alone able to save us from the terrible perils of sin. If God could have saved us by power or wisdom He might have spoken the word that would have done it, but it could not be, and nothing can save us but His essence—infinite love. Your little child is six years old, or ought to be, before it knows its letters; forty years old before it knows it does not know; slow progress in education! but that is the human way, and you know what love will do for it.

Our Father comes down to the places that we walk in, stands in all the paths we go in, reaching out not His hands alone, but also His heart; and if we appreciated His feelings we should be say-

ing every day and hour "My Father," and leaping into His arms. Hold up that text until your hearts take up more and more of God's love for man. The rich man loves the rich man; give him a dinner and he is glad to give one in return; the wise man loves the wise man, and exchanges words of wisdom with him. God loves the universe and the needy; no man can be too poor for God to love. He may get down so low that no man can see him, but he cannot get so low that God cannot find him and be ready to take him into His arms with the richest and the wisest. Love that is infinite makes the path so plain that the wayfaring man may find the way to eternal life.

2. God's love is particular, personal, individual.

It is like the love of the mother for all her children, though each child knows that it basks in a love that is all its own. When Christ saw one man beside Him on the Cross, the great love in Him flowed forth as it never did in the crowd about Him. In the last agonies of life and death, the last moments on the cross, a man appealed to Him for an individual want, and He did not say, "O, I am dying now for the world; come in under the general provision." No, no! He said, "Verily I say unto thee, this day shalt thou be with Me in Paradise." And if He had not been nailed to the cross He would have given him His hand on it, as He gave him His heart on it. So you who sit in God's house to-day know that His love is like the sunshine on the earth, warming and nourishing all alike; like the ocean of air surrounding the earth from which each individual breath is replenished. There is a love personal, individual, for each one that walks in His way. And when we shall have gone up from this world into the glorious presence of the thousands and tens of thousands of saints, each one will be recognized for and by himself. As in the text that speaks of the white stone which He gave to one He met, and which contained an inscription that none other could read, so when Christ looking over the multitude shall breathe the name of each one of us, it will be heard but by Him and us and no other shall hear it; for the relation of the soul to Christ is personal, individual, or it is no relation at all. This glorious love of God toward man is wonderfully strong, moving, and he who has shared this infinite love, he whose soul has been swept by the mighty melodies of infinite glory and love, feels himself stronger than he ever felt before. I know of the great heroes of the earth; but I say that the men who have come to master the things of this world are the men who have been filled with this love of God, which has made them tenfold the men they would have been but for that divine influence.

3. The constraints of Christ's love.

You all know the story of St. Paul, his perils among false brethren and among countrymen; it was a life of peril and a life of success. We may ask, "O Paul! how could you leave such a life as was before you to take up such a life as you did?" And he says, "The love of Christ constrained me." In the time of shipwreck, in traversing islands, seas and continents that love sustained him, and in spite of perils of all kinds made him able to found a kingdom more enduring than Alexander's, and one that lives long after the might of Greece and Rome has crumbled into nothing. Let us see what it has done for the freedmen of the South, who were found when slavery disappeared with stupefied intellects and surrounded by difficulties of every character, without helpers or leaders to guide them aright. The love of Christ in the churches responded, and we said, "We go to be a helper to these poor creatures that have hitherto been deprived of the protection of law, and of all that is needed to ennoble life." Then the number of our communicants among them was insignificant; now it is immense, and that shows the work we have done among them. We can count to-day 200,000 of these colored brethren and sisters among our Church membership. That means at least a million colored people under our direct teaching. And they show a glorious devotion to all that Christianity means.

THE LORD'S LITTLE CHILDREN.

Rev. C. H. Spurgeon, Metropolitan Tabernacle, London.

I write unto you little children, etc.—1 John 2, 12.
I have written unto you little children, etc.—1 John 2, 13.

There is a beautiful touch of nature in this speedy change of tense. John was an extremely old man, and felt this might be the last time that he should take his pen in hand. Therefore he says, "I write," indicating that while he was still with them, with warm and loving heart he solemnly exhorted them, and then he adds, "I have written," as if he had re-

corded his *dying testimony* and left it as his last legacy of love. John was also that disciple whom Jesus loved; whose head had leaned on Jesus' bosom; whose eyes had seen the King in His beauty, and whose strengthened gaze had looked within the gates of pearl. This is he who at one time saw the pierced heart of the Well-Beloved pouring forth blood and water; and at another beheld the Lion of the Tribe of Judah prevail to take the book and loose the seven seals thereof. It is the apostle of love who says to us, "I write to you." "I have written to you."

The text is addressed "to little children." There is a sense in which every Christian is still a little child, and it may do us all good to join the infant class in the school of grace.

Let therefore the weak in faith, the lambs of the flock, notice:

I. Their privilege. "Your sins are forgiven you."

This is a privilege extremely desired by the little children. They have lately felt the burden of guilt—they smart under the lashes of conscience, and above everything else the prayer of each is, "Father, forgive me." For joy and rest there can be none until they hear the word, "The Lord hath put away your sin, you shall not die." At their stage of experience this is the most prominent blessing, but many more blessings await them. They have become heirs to a boundless inheritance, and their elder brothers, who are now in the King's country, sing on the harps of gold "unto Him that loved us, etc."

Let it be noted that the forgiveness of sins is assuredly *the possession of the new beginner* in the divine life. He is as certainly forgiven as he ever shall be. He is as completely pardoned as the full-grown saint. Note, also, that his sins are forgiven him *on the same terms as those of the apostle* and the greatest of the saints. "Your sins are forgiven you for His name sake," that is, for the sake of Jesus, for the sake of His glorious person; of His honorable offices; of His blood-shedding and atoning death; of His glorious resurrection, and of His perpetual intercession before the throne of God. There is a solid rock under your feet.

II. Their knowledge. "Because ye have known or know the Father."

The tiniest babe in the family of God knows the Father. His sins have been forgiven him by the Father. When the poor prodigal felt the kisses of his father's love, and saw the best robe adorning his person, then he knew the Father. The child of God obtains this knowledge very early in his spiritual life, for whatever a child does not know, he knows his father—he may not know his name, his business, etc., but he could choose his father out from among a thousand. He knows him, loves him, trusts him, imitates him.

III. Their precepts. These their Father has given for their guidance.

1. Sin not. 1 John 2. Children are very apt to get into the mire. This is too much the case with the children of God. They are apt to glide from one sin into another. Burnt children should dread the fire and avoid it. They should not play with sparks.

2. They should abide in the truth. 1 John 2. 24. Little children are very fickle; young minds change with the wind. There are many evil ones who will endeavor to seduce them from the truth of God, and it is well for them to be on their guard against those who would mislead them. Some older in grace show a sad readiness to be duped by plausible persons, who have invented fresh notions and methods. A considerable variety of follies and manias in the religious world have sprung up, grown great, declined and vanished. They are many phases of religious delusion. "Let that therefore abide, &c."

3. They should abide in Him. 1 John 2. 28. The truth should abide in them, and they should abide in Christ. Children should not wander away from home. Home is the best place for a child, and for a babe in grace the best shelter is the Saviour's bosom.

4. "Let no man deceive you." 1 John 3. 7. Children are very credulous, believing any tale told them by an attractive person. But Christ's children should believe Him, and not be ready to believe anybody else. "A stranger will they not follow, etc."

5. They should be sincere and kind in their belief. 1 John 3. 18. They should be kind to those who differ with them. Christian controversies should be conducted in love.

6. "Keep yourselves from idols." 1 John 5. 21. Little children are naturally fond of toys and pretty pictures. Anything like pomp and show pleases them; and there is a tendency in grown-up children to admire a fine religion, tasteful, striking, artistic. Be not fascinated

with their playthings. There are plenty of gods which are the idols of one period and the derision of the next. Keep you to Christ.

THE KORAN OF THE MOHAMMEDAN.

J. P. Newman, D.D., Madison Avenue Congregational Church, New York.

Wherefore, if they shall say unto you, Behold he is in the desert, go not forth.—Matt. 24, 26.

It is the boast of modern liberalism that there are sacred books extant, more ancient than our Bible, containing truths of equal importance and exerting an influence upon the destiny of many nations. I hope to show that our Bible is the most ancient of sacred books; that it contains truth not to be found in other so-called sacred books; that it contains all the important truths elsewhere found; that it has no parallel, and, consequently, no equal. Those books have received prominence of late by the fact that for the first time they are translated into English; and a complete series of them are now spread before the reading public. They are reviewed in magazines, they are commented upon in our daily journals; they are received into what may be called the "cultured portion of society," and yet the facts touching the origin and the contents of these books are not given to the public. My chief purpose is to exalt God's Holy Word in the opinion and faith and affections of mankind, to remove the unbelief and to dissipate the doubts that lurk in many minds; to show the pre-eminence of our Scriptures—their pre-eminence in thought, in diction, in credentials; and to show that this, our Bible, is the only Universal Sacred Book known to man. Nevertheless, it is but proper, from a due respect to the religious opinions of mankind, that we shall give calm and serious attention to the claims of the other sacred books in the world, especially when we remember that more than seven-tenths of the human race do not receive the book that we call divine. 120,000,000 of our race receive the Koran; perhaps 150,000,000 (at one time 200,000,000), but I take it for granted that we shall be safe in asserting that this book, the Koran, is received as divinely inspired by 120,000,000 of our fellowmen.

Starting in Arabia, its influence spread in every direction, Mohammed first, and then his servant, then his uncle with those of his tribe in Arabia, and then it spread into Palestine, into Jerusalem, then into Damascus, then passed down the Valley of the Euphrates, then into India, that land of thrones and of palaces, then passed into Africa, then passed into Europe, crossed the Forest Chain, passed up Asia Minor, ascended the heights of the Gallipolis, took Constantinople, and continued its triumphant sway to the very gates where it met Charles of the Hammer Hand, where it received the command, "Thus far shalt thou go and no further." Mohammedanism is not dead, it is not dying. The Koran is a living book, it holds to-night in its tenacious grip the city sacred to the Jews, and to the Christians; it seems to have a deathless life. It has been extending itself into Chinese Tartary, far beyond the great walls of the Chinese's Empire, where whole tribes have embraced it and enthroned it, and where they read the Koran to-night, where the people shut up in the incomprehensible jargon of an uncouth dialect have received this sacred book. Mohammed made two journeys into Palestine yearly, visiting Jerusalem and Damascus, where he met a widow. So successful was he in business that this widow offered her hand to him in marriage; she married him, he did not marry her. He had lived but twenty-six years, she forty. She was a beautiful woman, a woman of extraordinary intellect. In person, Mohammed was a man of medium height; his frame was very powerful, his head was large and massive, his hair was as black as the raven's wing, and fell in curls around his shoulders. His eyes were large, lustrous, as well as black; his eyebrows were arched in symmetrical outlines, his lips were thin, indicative of decision. His beard was long, his step was elastic and proud, his voice was eloquence itself; broad in the shoulders and deep in chest, everything about his person indicated a man of powerful physique. Immediately after his marriage with Chadijah he became a recluse. He continually had dreams and visions of all sorts, and in one of these dreams or visions it is said that the angel Gabriel came to him and said, "Cry," and he said, "Why shall I cry?" It is said that when he issued from these visions, the trees bowed their heads and the stones cried out, "Hail, the prophet of God?"

His public career now began as a reformer. The revelations of Gabriel continued from time to time, and are deposited in the Koran, "which is a wearisome,

confused jumble, with endless iterations." It is the most powerful rival of the Bible, but infinitely its inferior in purity, interest and value. The one is earthly, the other heavenly; the one is sectional, the other universal.

AN EXEMPLARY DECISION.

JOSEPH PARKER, D.D., CITY TEMPLE, INDEPENDENT, LONDON.

And after they had held their peace James answered, etc.—ACTS 15, 13-35.

This was a crisis in the history of the Church. The greatest disasters might have befallen the Christian cause at this critical time. The man who, humanly speaking, saved the Church was Paul. There was in him a fine spirit of conciliation as to manners and methods and usages; but when it came to the liberty of Christ, and the independence of the Church, he stiffened into inflexibility and he "gave place to subjection, no, not for an hour." We have in these verses a little picture of early Church life.

I. There was a full discussion of the question. Let us recognize the place of human thought and human independence in the consideration of Christian problems. All may speak. But the Gospel must be preached in its own key, for the music of heaven may be spoiled by the harshness of a poor and selfish tone. The discussion was full, impartial, thorough.

II. The decision was pronounced by the President—all things were done decently and in order. Every man was heard, the proceedings were summed up and sentence delivered not in the terms of the President's own choosing, but in words which seemed to gather up into themselves the common sentiment of the excited and earnest assembly.

III. This little picture marks the beginning of Christian liberty. Under the teaching and illumination of Paul's ministry the horizon of James widened. James began to see that Christian liberty was founded on prophecy, and "to this," said he, "agree the words of the prophets"—that it was also attested by facts. There was no novelty in it. What we think is novelty has been in the Bible all the time. We do not need a new Bible, but more light for the readers of it; then they will see that in God's volume is the great stream of thought, doctrine, liberty, out of which all that is good in collateral directions flow.

IV. This little picture shows us the right way of treating new converts. Here we need instruction. The apostles taught new converts the doctrine of absention; they were to begin by *not* doing things; to abstain from paying religious attention to their idols, from polygamy, from certain savage rites and customs. The apostles were content if men began by doing that which is well; their letter concluded with the words, "from which, if you keep yourselves, ye shall do well." The soul of young converts would be warmer under the rays of apostolic advice than under those of modern criticism.

V. This little picture shows us some of the happier aspects of controversy. But for this controversy who knows when Paul and James might have been brought together. And after the controversy was over, James writes these words: "Our beloved Barnabas and Paul." That was a happy ending of controversy. James wrote more than that, for he looked at the question partly from the character of the men who had sustained one side of it, and he called them "men who had hazarded their lives for our Lord Jesus Christ." So judge in every controversy. The man who does most to enlighten human darkness, mitigate human distress and comfort human hearts, is more likely to be true and sound in spiritual philosophy and doctrine than the man who is only critical and not self-sacrificing. What have we done for the Lord Jesus? Could we chose an epitaph that would be so sublime as this: "A man who hazarded his life for the Lord Jesus?"

SINFUL NOMENCLATURE.

CANON F. W. FARRAR, LONDON.

Woe unto them that call evil good and good evil, etc.—ISAIAH 5, 20.

Reproof and denunciation, distasteful as they ever must be, have their office. The word of God is something more than a pleasant song. It is sometimes a fire to scathe, a hammer to dash in pieces, a sword to divide the soul and spirit, the joints and marrow; and therefore it is a great sin to try to blunt the edge of the sword of the spirit by calling evil good and good evil.

I. It is a great sin to disregard or even to underrate in the least degree the eternal distinctions of right and wrong, to view things in their wrong aspects and to call things by their wrong names. "He that sayeth to the wicked, 'Thou

art righteous,'" says Solomon, "him shall the people curse." And Paul tells us there are some things that ought not to be so much as named among those who lived holy lives. The evil word is a long step beyond the evil thought. Speak of sin in its true terms and you strip it of its seductiveness. Call a vice by its real name and you rob it of half its danger by exposing its grossness. The very guiltiest of sinners is he who paints the gates of hell with the colors of Paradise, and gives names of clear disparagement and dislike to scrupulous honor and stainless purity.

II. The cause of this sin is due to a fading appreciation of moral evil, to a tampering with it, and to a destruction of that healthy instinct which revolts at it. This is illustrated in the third chapter of Genesis. Light words and careless thoughts are not indifferent things. Character is not cut in marble, it may become diseased as our bodies do. Abhor that which is evil, cleave to that which is good.

III. The punishment of this sin is the failure of all life, the waste, the loss, the shipwreck of the human soul. The rose is a glorious flower, but it withers sometimes and produces nothing but mouldering and loathly buds, because there is some poison in the sap or some canker at the root.

Careers that might have been prosperous and happy are sometimes cut short, blighted with disgrace, the conscience seared, the distinction between right and wrong lost. They are mortified to painlessness, and this is death. This is the worst foe that can befall those who miscall things which God has stamped with His own signet.

THE UNCONQUERABLE CHRIST.

P. S. Henson, D.D., Park Avenue Baptist Church, Chicago.

He shall not fail nor be discouraged.—Isaiah 42, 4.

The mountain tops caught the sunlight long before the valleys below were illuminated. The Prophet Isaiah stood on the mountain and his prophecies were among the earliest and most magnificent. He was a Jewish Christian and a man of grand character. The Old and New Testaments were indentures. Brought together they fitted exactly. The prophecy had become history. The astronomer was delighted when his calculation was proven true, and Christians had abundant occasion for joy, knowing as they did that the promise of the Old Testament had become fulfilment in the New. The Lord Jesus came on time. It had been said that the seed of the woman should bruise the serpent's head. Eve possibly thought that Cain, her first-born, was the seed of woman referred to. She was disappointed. Time passed. To Abraham the promise was repeated. Job, Moses, Jacob, Daniel, and Isaiah all had divine assurances that they must "not fail nor be discouraged." Years rolled by. The fullness of time had come, and lo! the beaming star, the Christ is born, and humble shepherds and wise men adore Him. He had come on time. In the manner of His birth, betrayal, and death, the parting of His garments, and the casting of lots prophecy had in the minutest details been fulfilled. He was a man of sorrows and acquainted with grief. Men went to Him sneeringly, temptingly, and with conundrums. With a single cut of the sharp blade of truth He severed the Gordian knot. Easily, calmly, majestically, and magnificently He met every emergency. The temptation in the wilderness was the crisis of destiny for the universe, but He did not fail; He rose out of the struggle victoriously. Then came the agonies of the garden, the sad and bitter journey to Calvary, and seeming death. Those that loved Him best smote their breasts. It looked as if He had failed. But He did not fail. He had risen triumphant, a conqueror. Those who yearn to lead better lives should "not fail nor be discouraged." They could safely place all reliance on the promise of God.

RESURRECTION HOPES.

Bishop S. Fallows, Reformed Episcopal Church, Chicago.

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen, etc.—1 Cor. 15, 19, 20.

The word "miserable" in the text means "to be pitied."

I. *The Christian Hope.* Of all men, Christians entertained the highest hope, and if deceived they would be doomed to the bitterest disappointment. The hope of Christians was the meeting with their Leader, their Captain, at the close of life. They had their orders from Him. The life of St. Paul is an illustration. He was called to the ministry of the Christian Church, and had re-

nounced everything to fill it. He had renounced wealth, fame, and home to serve his Master; had endured poverty, scorn, scourging, stonings, and persecutions if he could only see that Saviour at the end of the race.

II. *The resurrection of Christ is the supreme fact upon which the Christian Church is based.* It proved the claims of Christ to be the Redeemer of men. Therefore St. Paul's statement is true. If Christ be not risen your faith is vain; you are yet in your sins. The Church is based on a risen Saviour. Without that it has no meaning.

III. *The resurrection of Christ fills out and presents in a concrete practicable form all the arguments for immortality drawn from the instincts of the race,* the hopes of men in their best moods, the analogies of nature in its spring-time; and makes the future life not simply a possibility, not a theory, but a glorious and an inspiring certainty.

THE HIGHER CRITICISM.

By Talbot W. Chambers, D.D., Reformed Church, New York.

Recent discussions of questions connected with the origin and character of the Pentateuch have excited a great deal of attention. Men have been startled by the extraordinary positions which have been taken, completely reversing old traditional views and making what are usually considered the oldest portions of the Hebrew Scriptures to be the most recent. Such views are, apparently at least, in conflict with the words of our Lord and His Apostles, and seem to throw a cloud over the inspiration of the sacred text. They have therefore been met with strong and indignant opposition. This opposition, reasonable enough on many grounds, has been stimulated by a misconception of the phrase which stands at the head of this paper. This has been understood to mean a new and better sort of exegesis, which, being based on truly scientific grounds, might fairly claim to reach more valuable results than the ordinary methods.

Such a view is altogether erroneous, and does great injustice to the parties concerned. The "higher criticism" in no degree arrogates to itself a more logical method, or a larger learning, or a more profound discernment than any other branch of exegetical theology. It takes its name simply from the subject upon which it is employed. This is best stated by comparison. *Canonics* is concerned with the right of any so-called sacred writing to a place in the Canon of Scripture. *Exegetics* treats of the meaning of particular words, clauses, sentences or larger portions of either Testament. The *Higher criticism* begins after these matters have been settled, and discusses the literary history of particular books, their origin, their date, their style, their relation to each other and to the whole volume of which they are the constituent parts. There is, therefore, nothing unseemly in the name. It refers not to the methods employed, but merely to the field upon which they are applied. It is higher, since it presupposes the others and builds upon them. The title appears to have been given first by the distinguished scholar Eichorn, in the preface to the second edition of his *Einleitung ins Alt. Test.*, published in 1787. That there is room and need for inquiries of this kind is undeniable. It results from the very nature of Scripture as being human as well as divine. Inspiration secured the infallible correctness of the record, but it left the writers in possession of all their individual and national peculiarities, and of all the features resulting from their different origin, training, associations and purposes. Their works, therefore, are a fair subject for literary criticism.

Nor need there be the least fear of any evil result from the most unsparing application of the rules and principles of the higher criticism. All devout Christians *know* that the Scriptures are the word of God. They may reach their conclusion in different ways, but the result is the same in all, viz., absolute certainty. Whatever, then, may be the apparent bearing of the microscopic examination of the sacred text, in the end its truth will only be the more firmly established. This is confirmed by the experience of the last half century in relation to the New Testament. Here men of transcendent abilities applied themselves to literary criticism, and discussed with the utmost freedom the origin of the synoptical Gospels, their relation

to the fourth, the *tendency* theory in explaining the Acts of the Apostles, the antagonism of Paul and Peter, etc.,etc. For a time it seemed as if all were lost, as if the entire Greek Scriptures were melted away in the fiery crucible. But after a while the adherents of the truth brought into play as much learning and acuteness and dialectic as their opponents had shown, and the Gospels and Epistles are to-day more thoroughly confirmed in their rightful position than they ever were before. This was done not by a reference to authority, tradition or prejudice, but by honest, manly and fair discussion, appealing to the recognized standards of truth, and applying the same methods that are used in settling literary questions in secular writings. The same result may be confidently looked for in regard to the Hebrew Scriptures. Just now the rationalist is first in his own cause, and hence the shout of triumph; but presently his neighbor will come and search him, and the old records will vindicate afresh their unimpeachable integrity.

The only thing to be dreaded is an attempt to foreclose inquiry by denying the right to sift traditional opinions. Such a course awakens suspicion, and is regarded as presumptive proof of the weakness of a cause. An intelligent and assured faith, on the contrary, welcomes the closest investigation, knowing that there can be but one result. The Scriptures have withstood the enemy's fire for eighteen centuries, from Celsus to Renan, and they are not going to fail now. The laborious researches which seem to undermine the very foundations will only bring out more clearly the varied facts which prove the historical position of Moses and of the books which bear his name.

ESSENTIALS IN PREACHING.

By M. B. Riddle, D.D., Professor, Hartford Theological Seminary.

Preaching is an art. It must be subject, consciously or unconsciously on the part of the preacher, to the laws which are common to all arts. When unconsciously obeying these laws, the preacher is still exhibiting a skill which attests their validity. It is, indeed, true that it is more than a human art, but even piety, the work of the Holy Spirit, which is the essential pre-requisite to successful preaching, does not invalidate the laws of rhetoric. The Holy Spirit works dynamically, not magically. The spiritual power is above art, but not contrary to art.

Hence in homiletics, as in other branches of rhetoric, we must discuss three main topics: *Invention*, *Disposition*, *Expression*. The first implies, in general, knowledge; the second, tact; the third, intensity (or force). But in preaching the knowledge should be specifically evangelical, the last Christian, the force spiritual; and thus all three are represented as the result of the Holy Spirit's influence; in general upon the man, and specially upon the man when preparing and delivering his discourse. The general work of the Holy Spirit in the case of the preacher does not differ from the ordinary gracious operations by which we are sanctified. But the special work by which the natural gifts are made effective for spiritual results might be termed *unction*, an anointing by the Holy Spirit. Yet the fact that there is such a work creates no new art. It controls the purpose, matter, disposition and delivery, but this control is in accordance with the ordinary laws by which men are usually moved. The science of rhetoric treats of the rules of eloquence, that use of language which seeks to move others, and to move them to a decision. Since preaching also seeks to move the will, and the spiritual power which attends it uses the human art as its instrument, the effective sermon will certainly be in accordance with those laws of the human mind which furnish the psychological basis of all eloquence. Yet preaching has its peculiar characteristics.

1. *All proper preaching finds in Christ its centre;* all matters proper to a sermon stand in some relation to Him. This is not an arbitrary rule, but grows out of the very purpose of preaching. It aims to move the will, but to move it in a certain direction, namely, toward Christ. How unphilosophical, as well as ungrateful, it is for one who believes in Christ to attempt to move others to such belief and to corresponding love and action by any other truth than that which has Him as its subject matter! Men believe when they have trustworthy persons and facts presented to their knowledge, not in con-

sequence of exhortations to believe. It is true the Holy Spirit alone can so move our hearts as to produce real trust in Jesus Christ, but that Holy Spirit uses the truth about Christ. The Master Himself said: "He shall glorify me; for he shall take of mine, and shall declare *it* unto you." (John 16, 14). If it is conceded that the true purpose of preaching is to bring men into vital fellowship with Jesus Christ, then it follows, as a rhetorical necessity, not to speak of higher considerations, that the matter of a sermon should stand in some obvious relation to Him. This gives a wide field, both for positive statement and for illustration; a widening field for a heart quick to notice the presence and power of Christ. The danger of narrowness is not in the circle of truth of which He is the centre, but in our failure to apprehend the Christian curvature of the remoter lines of truth.

But Christ is revealed by the Spirit in the Word. Whatever the Spirit *can* reveal to us nowadays, what is there contained *has been* revealed, and is not to be superseded by any subsequent revelation. More than this we may know, at some time, in some future world, but nothing other than this. Therefore preaching will inevitably fall away from its proper centre, if the preacher does not continually study the Word, and ask the Spirit to illuminate it for him. No methods of sermonizing are correct which fail to present some part of God's revealed truth in its relation to Christ. Hence no sermon ought to be preached, by one who believes in Jesus Christ as a Saviour which leaves a thoughtful hearer in doubt whether the speaker does thus believe. By this it is not implied that each discourse should present in formal statement the essential points of the preacher's creed. No! But a creed truly, vitally held, informs all our religious thought. There is an evangelical and also an unevangelical way of looking at each topic which can be introduced into the pulpit as bearing upon our religious life. He who believes in Christ as a Saviour necessarily believes that all men need salvation because of universal sinfulness. A sermon which required no emendation from the denial of these two facts would not be a Christian sermon. This is the most general, and yet the most essential limitation as to the matter of preaching.

2. *All proper preaching is a proclamation to those who hear it.* This essential characteristic is also a limitation. It excludes a great deal of matter in itself appropriate, but inappropriate or irrelevant on given occasions and to particular audiences. Good judgment in this respect grows out of a knowledge of men, and implies Christian tact. But the principle that preaching should be addressed to those who hear it governs style and manner quite as much as it affects the choice of material. Preaching is for *all* the audience; hence the necessity for simplicity and clearness in language. He who would speak to others must use their speech or speech that they understand. All English-speaking people understand English, but they do not all understand all English. The vocabulary of the people addressed should always be used, so far as is consistent with the proprieties of the place and the sacredness of the message. One reason so many young preachers fail to benefit, even when they enlist attention, is their use of the vocabulary of books rather than of the congregation. Occasionally a learned man sees so little of men that his thoughts must express itself in the terms of his familiar volumes. He cannot translate into common language, because he has forgotten that others use it. But most learned men who know their subject well, know it apart from their technical language, and they can easily express their greatest thoughts in the simplest terms. When, however, a man knows the technical words, and is by no means sure of the ideas, he is apt to stick to the language of his books. He hides his poverty of thought behind the magniloquent words. To translate what is learned from books into homely Saxon is almost as good a mental exercise as translating into a foreign tongue. On the other hand, an inexperienced speaker, in attempting to be simple and familiar, may become vulgar. Curiously enough, this mistake usually proves most offensive to the least cultivated portion of the audience. Here, as elsewhere, the true method has both an opposite and a counterfeit. The opposite of real simplicity is grandiloquence, its counterfeit is vulgarity.

3. *All proper preaching is the hearty utterance of the man who preaches.* Paradoxical as it appears, to preach well the preacher must both *be* himself and *forget* himself. Naturalness and self-forgetfulness are closely connected, both in style and in delivery. The best way to forget self is by keeping close to God, through His truth which is to be preached. Unction is thus furthered, and this truly

Christian grace of oratory always leads to naturalness. The spiritual gift does not destroy, but elevates, the natural gift. It is true the young preacher may be naturally awkward or uncouth, and hence least effective when most like himself. But the end of any legitimate training in elocution is to reconstruct such a nature, to awaken in the man a sense of the importance of curing such defects for the Master's sake. Such training should seek to help the man take on that style and manner which will be most effective for him. Effective for *him*, since the correct method of training in any art is always in the line of the natural endowments of the individual artist. The preacher should strive to make the best manner he can have, his natural, unconscious manner. Here especially judicious criticism is valuable; and the earlier it is sought, the better. In matter and style improvement is easier without personal criticism, but against bad habits of delivery a monitor is usually needed for a long time. The dangers here are affectation on the one hand, and on the other uncouthness.

The first suggestion is designed to secure fidelity to the truth; the second is adapted to promote directness, sympathy and force; the third prepares, at least negatively, for unction and grace. Sadly enough we must confess that all three are neglected by many; and, worst of all, the poorest preachers seem to have been *made*, not *born*. Vicious methods of education must have aided in making any human beings so ineffective in the use of speech. But the best preachers are made effective, not by their good training alone, but by their subordination of natural gifts and acquired skill to the power of the Holy Spirit.

No. I.—THE MINISTER IN PUBLIC PRAYER.

By Rev. F. H. Marling, 14th Street Presbyterian Church, New York.

In this paper there will be no discussion of the vexed question of Liturgies *versus* Free Prayer. The Presbyterian practice of Free prayer will be *assumed*, and some suggestions given for its proper conduct.

A consideration of this vital element in our public services seems to be timely, especially in view of two facts:

1. The attention recently drawn, in the press and elsewhere, to the subject of Presbyterian Cultus. 2. The sense of burdensomeness and self-dissatisfaction so often expressed by ministers in regard to their own public prayers.

It is a wholesome sign of the times that there is so much said about *Worship* in church service. "The opposite of wrong is not right," but very often another wrong, and as great as the first. If the sacerdotal churches have made almost everything of the prayers, and next to nothing of the sermon, the Evangelical Churches have carried their reaction too far, when they have made the sermon cast the prayers into the shade. We seem to be approaching the golden mean in our day. The Episcopal pulpit is gathering power; Presbyterian worship —in song, lesson and prayer—is taking on more richness, variety and interest.

Many relics of the former excessive prominence of preaching remain in our current forms of speech. In our church advertisements, for example, the ordinary phrases are "Rev. Dr. —— *will preach* at 11 A.M." "The second *preaching service* will commence at 7.45 P.M." We say, "I went to *hear* Professor so-and-so last Sunday." And are not these facts, that, in our Theological Seminaries, preaching has nine parts out of ten of the instruction given about pulpit services; that ministers, in their regular preparations, give about those proportions of time and thought to preparation for the two exercises; and that they are held, and hold themselves ready to offer prayer—even the "long prayer"—on the spur of the moment, but would require some notice before being called on for "a few remarks," to say nothing of a full-blown sermon?

Of course the defence of such habits does not escape the writer, that a Christian man and a minister should always be ready to pray; that prayer generally embraces subjects that are of a staple and habitual character, while the sermon must be on a special topic not always suggested by the circumstances, and so on. But, after making all deductions on these accounts, it will probably be admitted that there prevails amongst us an underestimate of the true place of public prayer.

And now for the remedies; the personal remedies, that each one of us can apply to his own habits in this matter. Can we

not order it, that our hereditary free prayer shall be so led that devout souls will be unconscious of any "aching void," to be filled only by a borrowed liturgy? and that there will be liberty and joy in our own hearts, when gathering up our people's prayers and supplications with thanksgivings and laying them on the altar of incense?

"I will pray with the *spirit*, and with the *understanding* also," says Paul, directing the public exercise of "spiritual gifts" at Corinth. (I. Cor. 14, 15). "The preparations of the heart in man, and the answer of the tongue is from the Lord." (Prov. 16, 1.)

First in order comes "the spirit"—"the heart." Prayer is not a fine art, or a literary exercise. It is not a product of natural gifts—whether of thought, expression, or sensibility. No professor of rhetoric can teach it. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal." Ungodly men may learn its dialect, backslidden Christians may repeat old forms by rote, but surely they must be conscious of the hollowness of the performance; their hearers must discern that it is a body without a spirit; and to God what an offence it must be, the worst taking of His name in vain!

Even those who in the main are good men, sincere and devout, may find the "hour of prayer" come round while the spirit of prayer is asleep within them. Very near to God should we ever live, who habitually lead in public prayer, that it be always real and true.

All our heart and all our life goes into every prayer, public or private, for prayer is the channel through which our whole being pours itself out Godward.

We can commit no single sin, especially we can indulge in no evil habit, that will not mar our prayers by defect or by blemish.

On the other hand, every act of loyal service to our Master, every conquest over sin, and every acquirement of a Christian grace, will help to bring the soul toward heaven.

Prayer with and for others must grow out of our own private prayers. In the closet, with the door shut, we learn how to speak to our Father. He prays best in public who prays best alone. A congregation, however large, is a gathering of individual souls. "As in water, face answereth to face, so the heart of man to man." Each heart in the great congregation is as separate a unit as if it were there by itself. Individual want composes the greater part of the united supplication. And the more the leader has sounded the depths of his own needs, the more habituated he is to "make known his requests unto God," the better will he carry up with him each other heart of the multitude.

While this is true of the minister himself, as to his own freedom in leading the people's prayers, it is also true that his manner of life, habits of devotion, have almost everything to do with his power of exciting and expressing the spirit of worship in the people. Have we not all heard some men pray—perhaps utter strangers, or only known to us by repute—whose words so manifestly came from holy and earnest souls, that we went with them in every word? Have we not known others so well, proved them so long and in such varied conditions, that we knew them to be genuine men of God, and felt it a rich privilege to accompany them to the throne of the heavenly grace? And, again, have we not heard others pray, perhaps in solemn tones and fitting language, about whom we knew too much, and whose prayer was therefore a weariness and a disgust? Such influences act on the minds of our congregations at every service, according to the manner of men we are.

First of all things, therefore, that the minister needs in public prayer is personal godliness, in the highest attainable degree.

Next, in the qualifications of the "heart" or "spirit," stands *sympathy with his fellow-men.*

When he comes out of his closet into the pulpit, it is not to repeat the prayer of the closet *before* the people. That was personal and intercessory. The prayer in the pulpit must be the people's prayer, the minister being their mouth-piece. Neither is he to pray—as he ought to preach—to *impress* the people; but to *express* their desires to God. This is the A B C of the matter, yet in how many public prayers is another stand-point taken!

That transition from "I" to "we," not "you," demands a soul capable of large, strong and tender sympathy. Great intellect may be there, but it must not be conspicuous: a great heart is indispensable, such as inspired Father Taylor's prayer, reported by Charles Dickens, at the sailor's funeral in Boston, when he saw the weeping wife and children. "O Lord, thou knowest that *we are a widow!*"

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NOTED PREACHERS

JOHN HALL, D.D.

Rev. John Hall, D.D., whose portrait appears as a frontispiece, is of Scotch-Irish parentage, and was born in the County Armagh, Ireland, July 31st, 1829. He entered Belfast College when he was only thirteen years of age, and notwithstanding his extreme youth was repeatedly a Hebrew prize man, and uniformly succeeded in obtaining prizes in other departments of his collegiate and theological studies.

He was licensed to preach at the age of twenty, and was at once chosen to labor as "The students' missionary" in the West of Ireland, where he did good service for the cause of Christ, was equal to all demands, and received a training of invaluable service to him. In this mission station the young preacher did his work, in the best sense of the word, so conspicuously well that he was chosen pastor of the First Presbyterian Church at Armagh, over which he was installed in 1852. In 1858 he was called to the Church of Mary's Abbey, now Rutland Square, in Dublin, where he took a foremost stand among the preachers of that metropolis, and a prominent place among its men of letters and influence. In this high place of the field he pursued his scholarly investigations, edited "The Evangelical Witness," demonstrated that he was an earnest friend of popular education, and received from the Queen the honorary appointment of Commissioner of Education for Ireland, which position he filled most judiciously and gratuitously while he remained in Dublin.

In 1867 he was a delegate from the General Assembly of the Presbyterian Church in Ireland to the Presbyterian Churches of the United States, by whom he was received with great warmth and courtesy, and before whom his addresses were extremely eloquent.

After his return to Ireland he received by telegram a unanimous call to the Fifth Avenue Presbyterian Church in New York, which he accepted, entering upon his labors on November 3d, 1867. In this field he has been increasingly popular, influential and prosperous. The church edifice in which his people worshipped when his pastorate began soon became inadequate for their accommodation, and a magnificent church was erected in 1873–74 on the corner of Fifth avenue and Fifty-fifth street, costing about one million of dollars, which is the largest Presbyterian church in New York, if not in the world, and the congregation occupying it the most wealthy. The membership is very large; the annual benevolent contributions exceed $100,000, and the charitable work carried on at the several Mission Chapels supported by the church is so varied and comprehensive that our space will not permit us to enter into detail. It must suffice to state that whatever wealth can furnish and large experience can suggest for aiding, elevating and evangelizing the masses are used in the furtherance of the good work.

Dr. Hall is often called to preach in other cities on special occasions, to address public meetings convened to advance in any direction the interests of morality and religion, and to officiate at the funerals even of those who have belonged to other denominations.

The Chancellorship of the University of the City of New York has been unanimously offered him, and, without accepting it, he has been discharging its duties for the past two years.

He has secured and retains the warmest affection and confidence of his own people, and is regarded by all as a most judicious public citizen, as well as a sympathetic, prudent private adviser.

Dr. Hall appears to speak *extempore*, but his sermons are written more or less fully, although he never brings the manuscript to the pulpit. His public exercises are never crude, but always manifest a thorough knowledge of his subject even to the minutest details. He argues, illustrates, examines, penetrates, convinces, and notably commends the truth to every man's conscience in the sight of God." He makes no demonstrations, but while calm and moderate in both language and gestures he is deeply

impressive. It is the impressiveness of dignity, of solemnity, of learning; of one who is fully convinced of the truth he is uttering, who has no motive or policy in regard to any person or circumstance, and who is as anxious for the attention and salvation of the beggar as the millionaire.

His language is always simple, chaste and scholarly, arresting the attention of children, and yet instructing, delighting and moving the most cultured. All is said kindly but forcibly, and, when his theme requires it, often pathetically.

In 1875 he delivered the course of lectures in Yale Theological Seminary on "The Lyman Beecher Foundation," has since delivered an annual course of lectures to the students in the same College, and in several other colleges and seminaries, is a frequent contributor to religious and sometimes to secular journals, always manifesting, whether in speech or writing, the same breadth of culture, soundness of judgment, and singleness of aim. He is also the author of several popular religious books. Dr. Hall is above the medium height, with a full, large figure, and a head with marked intellectual characteristics. His manners are dignified, calm, agreeable, and withal cheerful and animated in social intercourse, quickly endearing himself to those with whom he comes in contact. He combines in a rare degree those qualities which are pleasing in social life and invaluable in a public career. There is probably no man occupying a pulpit in America who exercises a wider influence for good, or who has won a truer fame by a consistency and devotedness worthy of all imitation. He is still in middle life, in the fulness of his strength, and it may be has many years of usefulness yet before him.

NOTES ON THE ROMAN CATHOLIC PULPIT IN OTHER THAN ENGLISH-SPEAKING LANDS.

By W. R. Williams, D. D., Baptist, New York.

Some of our elder readers may recall, from personal remembrance, as having met him in his visits to the United States, the eccentric, but true-hearted Joseph Wolff. Himself a convert from Judaism, his first transition was to the Romish Church, which, however, he soon left for Protestantism. One of the romantic excursions of his later years was his perilous visit to Bokhara, then in the grasp of a most ruthless and sanguinary ruler. Two English travellers who had ventured thither were said to be in strictest imprisonment, or, as others reported, had been cruelly slaughtered. To ascertain the truth, and, if yet alive, to negotiate for their deliverance, Wolff put his own life into the utmost hazard; and found himself a prisoner likely to become soon a victim.

When in durance, and with the sword before his eyes, Wolff, not losing his zeal for the Gospel or his sympathy for his race, spoke to the Jews of that remote country of their brother Jew, Dr. Emmanuel Veith, a convert to Christianity, "and now," to use Wolff's words, "the greatest divine and preacher at Vienna," and went on to name some of Veith's works, as Wolff represented them, "considered as masterpieces of German literature." Veith was in fact Preacher in Ordinary to the great Cathedral Church of the Austrian capital, that of St. Stephen. A volume of Veith's upon the "Words of the Enemies of Christ during our Lord's Sacred Passion" was translated into English, and went to a second edition at London in 1855. But to his brother Jews in far Bokhara Wolff made the added remark that Veith "was for a while member of the Order of Redemptorists; but he was too honest for them, and therefore dismissed." (Narrative of Mission to Bokhara, 6th ed.; Edinburgh, 1852, p. 212.)

The Redemptorist Order has been by many regarded as modelled upon the Jesuit Society, and as taking the place of the latter when that Order was for the time under the Papal suspension. It is remarkable how many of the Jesuit Fathers have been eminent as preachers. Receiving at the wish of their founder, Loyola, permission to be released from some of the observances of other monastic Orders that consume time and cripple outer action, they have been eminently practical. The surrender of will and the promptitude of obedience demanded of their membership put into the hands of the higher officer the power of sending into the pulpit those of the younger giving highest promise of adaptation. As Kings' confessors, they, as an Order, have left their deepest mark on national history; but as Kings' preachers their imprint has been scarcely less deep or abiding. Of Bourdaloue, their most eminent name in the pulpit of France, it was said by some of his admiring fraternity, that

he was not only the preacher to Kings, but the king of preachers. Montalembert, in his sketch of his friend, the eloquent Dominican, Lacordaire, speaks of Bourdaloue as "cold." But most of his country's critics have held that in logical continuity and in force and clearness, he was the superior of Massillon, and even of Bossuet. Massillon has more of beauty and warmth; and in the imperial range of his genius, and in his masterful knowledge of Scripture, Bossuet towered above both. But in the clearness of presentation, and the close and forcible argument with which Bourdaloue puts forth his theme, we believe, that English and American students would find in this last author more especially a type of discussion which, from the sacred desk, would be most likely to hold and to stir an assembly speaking the English tongue and nurtured on English literature. And it is to the honor of Bourdaloue that, though belonging to the Order which inflicted such wrong on Jansenism, historians like Guettée attached to that school yet speak respectfully of the character of Bourdaloue; and though sent by his patron, Louis XIV., after the cruel and perfidious Revocation of the Edict of Nantes, into regions of France where the outraged Huguenots were most numerous, he was not the subject of such complaints from the Protestant exiles as many of the Romish propagandists.

In our own time the eminent Father Ravignan has been the most distinguished of the Jesuit preachers of France, succeeding Lacordaire at Notre-Dame, and presenting in one series of his sermons there (1837) original sin as a doctrinal truth that lies at the very basis of the philosophy of history.

In earlier times the Jesuits of Italy had Father Segneri, who in his pulpit utterances and in the numerous volumes of his published discourses has been called by his countrymen the Italian Bourdaloue—a title which the French are scarcely willing to accord him, holding him in force of reasoning inferior to their own countryman, and as intermingling with high argument at times merely trivial thoughts and popular tales. His works filled three folios, and have many of them received a French version.

Portugal, a country which has but one great poet, Camoens, had a preacher in the Jesuit Vieyra, whose influence was felt not only in the mother country, but in Brazil of our own Continent as well. The Rev. W. H. Rule, of the English Methodists, long settled at Gibraltar, and thus seeing Roman countries and institutions more nearly, has, in his "History of the Inquisition" (London, 1868), taken a less favorable view of Vieyra's character and influence. But Southey, in his "History of Brazil," a theme on which he had bestowed long and wide research, and which remains, in some regards, the chiefest of his prose works, has a very high appreciation of the character and powers of the great preacher. For twenty-six months immured in the dungeons of the Inquisition, he was released without any retractation required of him, and returning to his Brazilian work, retained to an advanced age his full faculties, dying at eighty-nine. His Portuguese works fill fifteen quarto volumes. His countrymen call him the Cicero of Portugal; and it is some evidence of the intrinsic merit of his sermons that a German translation of them appeared not long since in several volumes, though their author died as long ago as in 1697, when the seventeenth century was running to its close, and seven years before the death of his brother Jesuit Bourdaloue at Paris.

A Protestant Christian holding to Christ's great principle that "the foolishness of preaching" is to subdue all nations and to shape all literatures, may borrow a lesson of emulation, and of cheer as well, from the influence which bodies of men so practical, so keen-eyed, and so effective as the Redemptorist and the Jesuit Orders have wielded, and are by the press, as by the living voice, yet wielding in the literatures of France, Germany, Italy and Portugal. A free Bible and a free pulpit cannot be counted out of any just estimate to be formed as to the future destinies of our race, long as man has a conscience, and whilst the Christ of God occupies the Throne inherited of the Father's covenant, and anew earned in Gethsemane and on Calvary. From Bokhara to Brazil was "a far cry," to use the words of the old Scottish proverb, in the influence of the Roman Catholic pulpit; but the Gospel of the Crucified has before it a yet remoter goal and a yet wider swath.

NOTE.—Several articles have been crowded out of this number which will appear in the next.

QUESTIONS OF THE DAY

POLITICAL DEMAGOGUES AND REFORMS.

G. C. Lorimer, D.D., Baptist.

The demagogue is a man who turns his sails to every wind that blows. He believes that the voice of the people is the voice of God. Robespierre, "the virulent and typical Frenchman," was a typical demagogue. Shakespeare has sketched a demagogue in Jack Cade, who illustrates the spirit of ignorance and self-conceit. There are men in every community who appeal to the prejudices of the people. Sometimes, having never done a day's honest work in their lives, they figure as the workingman's candidate. They cater to the terrific power of the rum traffic, travel from saloon to saloon appealing to all sorts of prejudices. To one class they say, "O, the Frenchman must have his wine!" To another, "O, the German must have his beer!" To another, "O, the Irishman must have his whiskey!" The demagogue denounces the habits of those "cold-blooded Puritans," and bows down before what he believes to be the popular will. He is a composition of self-conceit, self-illusion, and self-delusion. He is self-infatuated. He thinks he is one who has been chosen for some great thing. He, perhaps, keeps a daily journal, and thinks posterity will read his utterances with delight. Sometimes he writes his own epitaph. He believes in "personal liberty." Nothing should be allowed to interfere with "personal liberty." The Socialist believes in "personal liberty." He thinks men should share equally each with the other. "But you will spend your share," says an objector. "Certainly," is the reply, "then I'll have them share over again." I believe in radical restrictions. The Bible says, "Thou shalt not." The human heart says, "Thou mayest." "Thou shalt not" of the Almighty is everlastingly opposed to the "Thou mayest" of man.

All growth, all improvement, all reforms advance only as Christianity has made possible every reform. The leavening work is going on, and the moral sentiment of the people is gradually being educated, so that it can properly deal with the temperance question as it did with slavery. There is great need for personal effort. Get purity into the individual and you get it into the State. Jesus was the most radical reformer that ever preached. He would gather the wheat and burn the chaff. To elevate society the individual must be elevated. The man who wants to save the city must first save the citizen. To help others he must first be helped by God himself. Would you have less drinking? Make more Christians. Would you have less extravagance, more integrity and purity throughout the land? Make more Christians. Only through religion can the status of the city, the nation, and the world be improved.

MORMONISM AND THE DAY SCHOOL.

Rev. W. M. Barrows, Cong'l.

There is no free-school system in Utah. The Mormon priests have not been the friends of education. For their backwardness in this matter they plead the poverty of the people; but they are able to raise nearly a million of dollars every year in tithing; they are able to raise millions of dollars for the purpose of putting up costly granite temples that are merely endowment houses—that is, they are not used for teaching or preaching purposes, but simply for the secret rites of the church, such as baptism for the dead and polygamous marriages. If, then, they are able to squeeze these millions of dollars out of their dupes to be used in riveting their chains the tighter, they could certainly get money enough for a good school system if they wanted to. But they do not want to. They know that education is the deadly foe of their system; they know very well that ignorance is the only soil in which it can flourish; and so they pay but little attention to schools, except as they are forced to in order to compete with those already established by the Gentiles. We find, then, that the day-school is the best entering wedge in most of these Mormon towns. From the day-school comes the Sunday-school, and the Sunday-school is the nucleus of the Church.

PRAYER MEETING SERVICE

THE RIGHT SPIRIT.

D. L. Moody, Evangelist.

When Abraham came into God's presence, it was on his face; and in all the other instances where the patriarchs and prophets came to God they came to Him in the same way. David was on his face in the psalm. He'd been away from God. Here he was getting back again; they had at first to get back to God, and the blessing would come. Then the right spirit would come into them. They must have just a clean heart, then the blessing was theirs. Had they a right spirit? Had they got to where they could say, as the Psalmist did, that they had sinned against God and were waiting for forgiveness? They must be able to teach transgressors God's way. How could they teach the wicked God's way? They had to get the Holy Spirit, and then came the joy of God's salvation. If they would convert sinners, they must have this spirit. How should the world know God? The world wouldn't read the Bible, but what did the apostles say of Christians? They were known and read of all men. This was the way the world read God in them, read Christ in them. If he knew his own heart, it was to have God's spirit. With it they could do all things; without it their work was as sounding brass and as a tinkling cymbal. Over in the book of Nehemiah it was said that there was joy in the hearts and lives of God's children. There were too many long-faced Christians. They always seemed to him to be under the lash. They'd never got away from the law. They wanted more joy. They needed greater gladness in their lives. "Then will I teach transgressors the way, and sinners shall be converted to Thee." "Then." This is when God had restored to them the joy of His salvation. They did't place enough stress on the word "then." It was the turning point in their work. This was what was wanted. A few hundred live Christians that had this spirit could do a mighty work. The king could have given a good many sheep if God had wanted them, but He didn't. The Lord didn't want his money. What does He say? Why, to obey was better than sacrifice. This is what was wanted—obedience. The human heart didn't want to obey. They must have a broken and a contrite heart. Before we can have any great blessing, or any blessing at all, the hearts of the people have got to be broken, and then the blessings will come.

THE SECRET OF MR. WM. E. DODGE'S POWER

lay in the first hour of every morning. That hour he gave to God with his Bible and on his knees, and if he came down among business men with his face shining with cheerfulness and loving-kindness, it was because he had been up in the mount in communion with his Master.—*T. L. Cuyler, D.D.*

PREACHERS' INTERVIEWS

HOW CAN THE MASSES BE REACHED WITH THE GOSPEL?

W.—"This is a subject that has engaged my earnest attention, as various theories have been advanced by my brethren, thinking that 'in the multitude of counsellors there is safety.' The only point in which all seem to be agreed is, that the masses are not reached at present with Bible truths, and that while theatres, operas and other places of worldly pleasure are full to overflowing, the temples for worship are poorly attended. Some have suggested as the children of Germans are drifting into infidelity, English services ought to be held in the German churches to try to counteract the sceptical tendency. But if a broader view is taken, it will be found that absence from the sanctuary and indifferentism to religious things are not confined to any rank, class or nationality.

"The Sunday-school has been depended on also, as the best means of winning the masses to the side of Christ, but while the Sunday-school has done a noble work, thousands of Sunday-school children are

drawn away from the regular services of the House of God by the specious argument that the Sunday-school is their service, and that they have performed their duty by attendance on that service. By this mode of procedure no habit of church attendance is formed by the children, who are thus lost to the Church, and swell the ranks of the non-churchgoers. Others maintain that the masses may be reached and attracted by having fine musical choirs in our churches. Music has charms, and we should give the best we have to God. Whose heart has not throbbed, and whose soul has not been lifted up, when joining with thousands in singing that grand old hymn,

"Rock of Ages Cleft for Me?"

But what a contrast between such singing and the operatic performances in some of our fashionable churches? The first kind has a tendency to draw people to the House of God, the latter drives the true worshipper away."

H.—"One of the difficulties is that when we, or some of the well-to-do people in our churches, visit the poorer people to urge the salvation of Christ upon them, they feel that we are patronizing them—trying to put ourselves upon their level. In fact, poor people have told me that such a feeling was very general among the people of small means."

W.—"I realize the difficulty which has just been mentioned. It requires a great deal of thought and tact on the part of preachers to approach any one, and particularly the lower classes. But we must have the mind of Christ and enter upon our work with enthusiasm, and not heed the troubles that arise from misapprehension of this sort. We must try to impress them with the fact, that though our garments are better than theirs, our hearts yearn for them, and that our great desire is to save their souls."

W. W.—"The pastor ought to use the lay members of the Church in the work of visiting their neighbors and the humbler classes with whom they are acquainted."

Y.—"Brethren, are we not talking against time? If we have got something to do let us go and do it. Let us in a body attack the liquor business and attack the theatre, and show by our denunciations of all vice, and by our sympathy with all forms of distress, that we are in earnest. By not doing so we lose our moral strength."

J.—"How can it be explained, if the power of the Church was waning, that in the year 1800 one person in fourteen was a Christian, while in 1880 one in every five was a Christian?"

The question was not answered, and the interview terminated.

CAN I LEARN TO PREACH EXTEMPORE?

Yes, if you give the study, time, patience and practice necessary for the acquisition.

It will require study to master your subject, whatever it may be, to arrange the points you desire to make in their order, and to get yourself perfectly sure of what the truth is on these points, and how far you should go in their enforcement and illustration.

It will require time, for there is nothing really valuable that has a gourd-like growth. The beautiful coral reef is the accumulation of ages. That polished shaft of granite is the result of ten thousand strokes of the stoneman's hammer, and the long smoothing, weary work with the pumice and the oil. Begin, then, early in life to think thoroughly, to arrange your thoughts systematically, and to give expression to your ideas.

It will require patience. The process will not at first be an easy one; your wandering thoughts have to be curbed; your points may have to be re-arranged, and the attempt to voice them may be a very bungling, unsatisfactory experiment, but remember D'Israeli, who sat down confused, in the midst of his maiden speech amid the jeers of his fellow members in Parliament, with the remark, "The time will come when you will hear me."

It will require practice. You have had to give this to the acquirement of every other good thing you possess. Exercise, therefore, "the gift that is in thee" whenever you get the opportunity; wherever at first you are least known, without speaking at all about yourself, and by saying whatever has possession of you for the time, and that only, and having said that sit down.

While on your feet the less you think of yourself, and of the praise you may elicit, and the more you think of your subject, and the purpose you have to carry, the more successful will be your effort.

If you are still disposed to say with Moses, "I am of slow speech, and of a slow tongue," remember God's reply to *his* despairing words, and go forward relying upon the aid of the same Master whom you serve. J. S.

MY EXPERIENCE IN SICKNESS.

BISHOP C. D. FOSS, METHODIST.

On the anniversary of an injury which seemed slight, but proved very serious, I feel moved to offer special thanksgiving to Him "in whose hands my breath is." What shall I render unto the Lord for all His benefits? I can at least swell the revenue of His praise by the addition of one unworthy note.

The first Sabbath in February, 1882, I spent in a prairie village, to which I had volunteered to go in the hope of being a peace-maker between the factions of a discordant Church. After preaching on Saturday evening and Sunday morning, holding a love feast, administering the Lord's Supper, and addressing the Sunday-school, while I was walking rapidly toward the place for the evening service, within fifty feet of the door, a mishap gave my foot a fearful wrench and (as was not known until three months later) broke the smaller bone of the leg. After a few minutes of excruciating pain I managed to hobble into the hall, and, sitting in a chair, preached on personal religious experience—a subject on which I am better informed now than I was then.

On February 5th my health seemed perfect, as it had almost always been. For twenty-seven years no sickness had kept me in my bed a single day. Then came ten weeks of failing strength, alarming symptoms in my foot, the slow and painfully reluctant surrender of one after another of my Conferences and other appointments for work; then typhoid fever, seventy-five days in my room (including a month of oblivion); then the slow, O, how slow, creeping back from the gates of the grave.

I had always preached a pretty high doctrine of providential and gracious help, of resignation and of joyful acquiescence in the will of God; too high, some of my friends thought. I was sometimes told that experience would very likely moderate my statements on these subjects. *Now* I *know* what I then believed. The teaching was true. I have been promoted into a higher class in the school of Christ, the sufferer's, and I have no fault to find with the Great Teacher.

One of the delightful experiences of my sickness (not creditable to me as being a *surprise*) was that in every strait I always found Jesus on the spot ahead of me. I never had to wait for Him, nor look around for Him. Such assurances as these kept chiming in my soul like silver bells: "Even there shall Thy hand lead me, and Thy right hand shall hold me," "A very present help in trouble," "Before they call I will answer," "Lo, I am with you alway." At no time did I have to struggle for comfort of mind or anything else. Everything was ready at my hand, more than I would have dared to ask. When I was slipping downward little by little toward the grave, sickness and death seemed to me the easiest and most natural things in the world; but when the outlook changed, and convalescence began, this life looked magnificent. I would not have changed places with Gabriel; to be able to lay hold of God's work again with both hands would make earth a heaven.

When, after long confinement, the fever smote me, and I thought it probable that the beginning of the end had come, I was taken "up into a mountain apart," and found my Tabor. A certain Wednesday was my diamond of days, and its splendor was followed by the serener glory of other days scarcely less memorable. I was filled and thrilled with an altogether indescribable sense of the absolute verity of the great Christian beliefs, and of the magnificent privilege of having any place in the kingdom of God. It was superb to be, do, suffer anything to please Him. The dying words of Dr. Roberts, the well-known Baltimore local preacher, came often to my lips. When an anxious friend who feared that he would quickly exhaust his failing strength said to him, "Don't shout so; whisper what you wish to say," he answered, "*Let angels whisper; redeemed men must shout!*" Many a time the walls of my chamber echoed those words in no whispered tone. And yet my friends know that my religious experience, while sometimes highly emotional, is rarely demonstrative.

A month later, at another very critical stage of my illness, I was led most delightfully in a very different path. Again and again it occurred to me what a happy

outcome of my sickness it would be if the Saviour should come into my room in visible form and instantly heal me. I knew if He should come and say, "What wilt thou?" my quick reply would be, "Lord, make me perfectly whole and perfectly holy." I did not pray for such a miracle, nor wish it; but day after day in my quiet afternoon hours the inspiring thought kept coming, "How grand a testimony it would be if in these skeptical times I might go forth proclaiming that, in a single moment, the audible word of the visible Christ had perfectly cured me of a severe sprain, a broken bone, typhoid fever, and prostrating weakness; and if my testimony should be so confirmed by that of physicians and friends as to be lifted above the possibility of scientific doubt!" At length, when this thought had grown so familiar that the realization of it would hardly have surprised me, there came in place of it a strong impression (like an audible voice, and yet there was no voice) sealing on my mind as never before the words, "Thomas, because thou hast seen Me thou hast believed. Blessed (I have always thought that means *more blessed*) are they that have not seen and yet have believed." The delicious fancy of a possible miracle gave place to the solid fact of the greater blessedness of that blessed dispensation of providence and grace which can transform and glorify all suffering; and this was a wondrous sweetener to my long trial.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—*N. Y. Christian Advocate.*

MY APPEAL AND REQUEST.

NEWMAN HALL, D.D., INDEPENDENT.

Think upon me, my God, for good.—NEH. 5, 19.

What a wonderful combination of little words. The infinite Jehovah and finite man brought together. The blessedness of having a personal relation to God—of knowing Him to be a living, loving Person, ever present, who reciprocates the feeling of intimacy, who knows, loves and calls me His, while I call Him mine. This involves personal acceptance—a personal reliance on Him for salvation and a personal consecration to His service. Have we surrendered? Have we consecrated ourselves? Has not God put marks upon every one of us, by which we should see that we belonged to Him and that He is really ours. The structure of our frames, our reason, our will, the dictates of our conscience tell us we belong to God. There are ancient stones in the East with hieroglyphics thereon which can be deciphered with care. A little hint given, the alphabet is found and the writing discussed. And so we may discover God's hieroglyphics on our hearts. He claims us for His own. How happy should we be, if each can say to Him "My God." Then we cannot be friendless, nor forsaken, nor poor, nor alone forever and ever.

SUNDAY SCHOOL CAUSE

SUNDAY SCHOOL WORK.

J. H. VINCENT, D.D., METHODIST.

Sunday school work is *work*. Drones cannot develope or even direct it. It takes time and thought and diligence. It begins with deep conviction and ends with effective execution. And all the way from first thought to final deed it requires resolution and devotion. It requires brain work and foot work and nerve work to be a Sunday school teacher or officer. One must think and go and feel; and must keep thinking and going and feeling most of the time. Sunday lounge-lovers have no place in Sunday school.

Sunday school work is *school* work. It is educational. It gives ideas. It prepares pupils to desire and to feel after and to take ideas that are held by the teacher. I use those little words thoughtfully—"desire," "feel after," "take." Teachers do not *tell* it all at once. If they are teachers they *hold* ideas and hold them *for* their pupils, but they hold by a sort of partial concealment. They reveal a little and conceal much. Thus curiosity in the pupil is excited; and curiosity excites desire to know; and desire sets the pupil at work, wondering, inquiring, feeling after the concealed knowledge, and he seizes what he gets a chance at, and when he can get no more the teacher gives and thus the pupil *takes*. And what he desires, feels after and takes, he is likely to retain,

and prize and use. The Sunday school is a school, and must be organized and conducted as a school. It must have government, programme, a place and time for everything, and everything in its place and time. It is a school, and not a sociable; a school, and not a literary association; a school, and not a dramatic club; a school, and not a concert troupe or chorus.

Sunday school work is *Sunday* school work. It is done—much of it *on*, and all of it *for*, a sacred day. It is intended to be a help toward Sabbath observance. It is an opportunity for Sabbath worship. It is an educator of intellect and heart and conscience in order to intelligent and sincere worship and life. It is a means of grace; as much so as pulpit and prayer meeting. It is designed to mould character after the divine image, according to the divine law, under the ministration of the Holy Spirit. It should therefore be reverent in its tone. No frivolity should weaken the force of the holy truths it teaches. Its educational elements should not put such stress upon intellectual activity as to chill spiritual fervor. It should be a place for God's worship on God's day, in God's house, among God's people, and all for God's glory.

This threefold province of the institution, *work*, *school*, *Sunday*, will meet the threefold demand of man's executive, intellectual and moral nature, and life, head and heart will be helped by Sunday school work.

WHO WILL OPEN THE DOOR?

At a late Sunday school Conference in England a new method of winning children into Bible Classes was suggested. It was urged that if a private individual would open the doors of his own residences and invite into his warm and beautiful room some neglected children, or those who could not attend the Sunday school at its usual place of meeting, he would do a good and noble thing. In this way children would not only receive lessons in saving truth, but they would be permitted to enjoy, if only for an hour, a little of the luxury, comfort and warmth of social life.

Some children also might not be allowed to choose for themselves whether they would go to the usual Sunday school room or to the house, but the superintendents or teachers might make the transfer of scholars from the school to the house a mark of promotion, and in recognition of industry, ability and character.

Several ladies in England have already commenced this good work; have Sunday classes at their own houses, and conduct them with the greatest simplicity and efficiency. Here may be another missionary link between the Sunday school and the Church.

There is certainly here a wide field of usefulness open for those who will utilize their houses for such classes. Many scholars who consider themselves too old to attend the ordinary Sunday school may by means of such efforts be kept together under instruction at the most critical period of their life; and those who now hold aloof from ordinary Sunday school work might, by having such a class at their own houses, and there instructing elder children in religious truths, render important service to the cause of true religion.

J. S.

MISSION FIELDS

MODERN PROTESTANT MISSIONS IN SYRIA.

By H. H. Jessup, D.D., Presbyterian.

The first modern mission to Syria began in January, 1819, when Rev. Messrs. Pliny, Fisk and Levi Parsons, missionaries of the A. B. C. F. M., landed in Smyrna. In February, 1821, Mr. Parsons reached Jerusalem. In 1823, Messrs. Fisk, Jonas King, and Mr. Way, of the London Jews' Society, reached Beirut and summered in Lebanon. Jerusalem and Beirut continued for years the two centres of American missionary labor until 1843, when the American mission was withdrawn from Jerusalem and confined to Syria proper, leaving Palestine to the C. M. Society. In 1871 the Syria mission of the American Board was transferred to the Presbyterian Board of Foreign Missions of the United States, owing to the then recent union of the branches of the Presbyterian Church. The whole number of American missionaries laboring in Syria under these two Boards from 1823 to 1883

is as follows : Male missionaries, 55; female Missionaries, 63; printers, 4—total, 122.

The population of Syria in 1881 was estimated at 2,076,311, as follows :

Mohammedans, Sunnites and Metawileh, numbered	1,000,000
Nusairîyeh,	250,000
Maronites,	250,000
Orthodox Greeks,	235,000
Papal sects,	80,000
Jews,	30,000
Ismailîyeh Gypsies, etc.,	30,000
Armenians,	20,000
Jacobites,	15,000
Druzes,	100,000
Protestants,	6,311
Bedouin Arabs,	60,000
	2,076,311

The limits of this article forbid a detailed description of these sects, but of the more obscure it may be said that the Druzes and Nusairîyeh are semi-pagan; the Bedouin, nominally Moslem, but really ignorant and superstitious deists; the Maronites devoted adherents of the Papacy; the Ismailîyeh and Metawileh heretical Moslems; while the Greeks, Armenians and Jacobites are Oriental Christians.

The great work undertaken by the Syria Mission, however, is not merely for the two millions in Syria, but, through the medium of the Arabic Scriptures and Christian Arabic literature, for the 175,000,000 of the Mohammedan world.

The work of translating the Bible from the original tongues into Arabic was begun in 1848 by Dr. Eli Smith, who labored assiduously until his death, January 11th, 1857. Only Genesis, Exodus and the first sixteen chapters of Matthew had received his final revision, but he had revised and nearly prepared for the Press the whole of the New Testament, and all except Jeremiah, Lamentations and the last fourteen chapters of Isaiah of the Old Testament. On his death, Dr. C. V. A. Van Dyck continued the work of translation. In 1860 the New Testament was completed and issued from the Press, and in 1865 the entire Bible was finished and sent forth to the world. Dr. Smith had prepared in 1837, with the aid of Mr. H. Hallock, the punches of a new font of Arabic type, made from the best specimens of Arabic caligraphy. The type were cast by Tauchnitz in Leipsic. This type, which at first was anathematized by the religious heads of the Oriental sects, has now been adopted by the Turkish Government Journals, the Dominican Press at Mosul, the Greek and other native Presses, and the Leipsic Arabic Press. Several editions of the Arabic Bible have been electrotyped in Beirut at the expense of the American Bible Society.

The Arabic Bible, during the past eighteen years, has been distributed throughout Syria and Palestine, Mesopotamia and Egypt, and in Asia Minor, Tunis, Tripoli, Algiers and Morocco, Sierra Leone and Liberia, Zanzibar, Aden, Bagdad, India and China.

In addition to this, nearly two hundred different Arabic books have been printed at the Beîrut Press, comprising works on Medicine, Surgery, Anatomy and Physiology, Chemistry, Natural Philosophy, Botany, Astronomy, the higher Mathematics, Geography, Grammar, Arithmetic, Atlas, History, Theology, Homiletics, Church History, Evidences, Mental Philosophy, Hermeneutics, etc., together with religious books and tracts and illustrated books for the young, and weekly and monthly journals.

Mr. Butrus Bistany, a learned convert from the Maronite faith, who aided Dr. Eli Smith in the Bible translation, has published a fine dictionary of the Arabic language in 2 vols., 1,200 pages, and is now publishing an Arabic encyclopædia in 12 vols., of which the sixth is already completed.

During the year 1882 21,000,000 of pages in Arabic were printed at the Beirut Press, making 243,000,000 pages from the first. The demand for the Beirut publications is greater in Egypt than in any other country. The Beirut Press has an Arabic type foundry and electrotype apparatus.

Education is a prominent branch of the mission work in Syria. The first missionaries found the people in a deplorable state of intellectual and moral ignorance. The only schools were the Moslem medrisehs attached to the Mosques, and the clerical training-school of the Maronites in Ain Wurka, Mount Lebanon. Books were to be made for readers and readers for books. Drs. Thomson and Van Dyck founded a Seminary for Boys in Abeih in 1846, which was placed under the care of Mr. Calhoun in 1849, and continued in his care until 1876. It was the highest literary institution in Syria for years, until the founding of the Syria Protestant College in Beirut. This institution was incorporated by the Legislature of New York in 1863, and is under the control of a Board of Trustees residing there.

The College began with a Preparatory Class in 1865, and the College proper opened in the Fall of 1866. A Medical Class was formed in 1867. In the autumn of 1873 the present permanent buildings at *Ras Beirut* were occupied. The Departments of the College are three: Preparatory, Collegiate and Medical (including Pharmaceutical). The language of the Preparatory and Collegiate Departments is English, and in the future medical instruction will also be in English. The whole number of students in the College in the year 1882–3 was 168. The total number of graduates in pharmacy to 1882 is 9; medical, 70; collegiate, 74; total, 153. Progress has been made in founding a Library and Scientific Museums.

The mission has also three Female Seminaries in Beirut, Sidon and Tripoli, with about 100 boarding and 300 day pupils; and 113 Common Schools, with about 5,000 pupils.

A Theological Seminary building adjoins the College, in which three members of the mission give instruction to candidates for the Christian ministry.

Fourteen Native Evangelical Churches have been organized, of which four have native ordained pastors, and twenty-seven licensed preachers aid in the work of evangelization. The number of communicants is about 1,000, of whom 400 are females; 84 Sunday schools contain about 4,000 scholars. The number of Protestant adherents is about 4,000.

Medical mission work has received especial attention both in the hospital services and in medical practice among the poor in the interior towns and villages.

The American Bible Society and the American and London Religious Tract Societies have given substantial aid in the printing work of the mission.

Other Societies besides the American Presbyterian Board of Missions are laboring in Syria and Palestine, the chief of which are the Church Missionary Society, the British-Syrian Schools, the Church of Scotland Mission to the Jews, the Lebanon Schools Committee of the Free Church, Miss Taylor's Moslem Girls' School, the Irish Presbyterian Mission in Damascus, the Society for Promoting Female Education in the East, the Society of Friends, the German Deaconesses, the Reformed Presbyterian Mission in Latakiah, the London Jews' Society, the Chrishona Mission, Orphan House, the Jerusalem Verein of Berlin, Miss Arnott's School, the Mary Baldwin Memorial School and Miss Mangan's Medical Mission, the last three at Jaffa.

The whole number of foreign laborers, male and female, in Syria and Palestine in 1881, was 191, with 581 native teachers and catechists, 26 churches, 140 preaching stations, 1,700 communicants, 634 Protestant adherents, 302 schools, with 14,624 pupils, of whom 7,475 were males and 7,149 females.

The Medical Missions are 12 in number, with 15 physicians, 24 nurses, 1,805 indoor patients, and 73,432 outdoor patients in polyclinique.

In addition to the Protestant educational institutions in Syria and Palestine, numerous schools have been opened by other sects, foreign and native, and the Turkish Government are urging upon all their provincial governors the opening of medrisehs for the Moslem children.

The city of Beirut takes the lead in education and has became a city of schools, as the following official statistics for 1881 will show:

While the Protestant schools in Beirut number 30, with 128 teachers, 575 male pupils, 2,429 female pupils—a total of 3,004—the non-Protestant schools, as Orthodox Greek, Maronite, Jesuit, Papal Greek, Lazarist Monks, Sisters of Charity, Sisters of Nazareth, Maronite Bishop Dibbs, Mohammedan, Jewish, Italian, Madame Melhamy (a Maronite lady), and the Catholic St. Joseph, number 58, with 301 teachers, 4,893 boys, 3,492 girls—a total of 8,183 pupils. Adding to these the 3,004 Protestant pupils, we have 11,187 pupils in the Beirut schools.

The most remarkable proof of a popular awakening on the subject of education is the opening of Boys' and Girls' Schools by the Mohammedans in Beirut, Damascus, Tripoli, Sidon, Hunms and other places.

They have erected neat school edifices, fitted with seats and desks, and American sewing machines, and in Beirut they now have 1,150 boys and 420 girls under instruction. Thus the Press, the Church, and the Schools are co-operating in hastening the true regeneration of that most interesting, and until recently, so degraded land.

HELPFUL HINTS FOR WORKERS

VISITATIONS ON THE SICK, FRIENDLY AND SPIRITUAL.

By Alexander Hadden, M.D., Physician to the Presbyterian Hospital, N. Y.

Visitation on the sick is a social feature which shows advanced Christian civilization, and when properly made is a useful handmaid of medical science. If not, it is a malarial influence which depresses the spirits, lowers vitality and severs often the poor struggling victim from his last hold on a pleasant and hopeful life. And that, too, when there is a reasonable prospect of a speedy and entire recovery.

In order that such visitations may be useful and not injurious to the visited, the element of cheerfulness should never be wanting, but always predominant. For if there is such an intimate connection between the mind and the body that what effects the former is felt by the latter, then the old Biblical sage expressed an important truth when he penned the words, "A merry heart doeth good like a medicine."

When some of our visitors enter the rooms of their sick friends they seem unable to forbear expressing their forebodings, and that, too, directly to the suffering, as gushingly as if they were the bearers of pleasant messages; not appearing to understand that every word they are using is withering frost to tender hopes—hopes which may be just springing from the depths of despair. I have known instances like the one I now recall which well demonstrates the imprudence of these so-called friendly visitors. The patient was a lady of nervous sensibilities, a mother only a few months, was attacked with fever and a sore throat, which gave her great uneasiness and pain, particularly in swallowing her food. Her visitor remarked, "How badly you look. Have you been long in this state of health? Has your doctor told you how sick you are? I should, if I were in your place, be afraid of lockjaw. My friend Mrs. so-and-so, whom you very well knew, was taken as you have been and died last week of lockjaw. So you had better call your doctor's attention to the danger in your case." The visitor, after a few other remarks on her general appearance, and giving her a few other "illustrations" of a similar character, bade her a good afternoon. A few hours after the visit—a sufficient length of time for reflection—her physician was sent for in great haste; the messenger reporting that the patient had been taken with lockjaw. The physician was in a few minutes thereafter at the bed-side of the patient and found her as reported, only that her mouth was open. The lower jaw being firmly locked, not dislocated, and the patient could not by any possibility close her mouth. Her family were in the greatest imaginable state of excitement; but a few inhalations of an anæsthetic relieved the patient, and the apprehensions of the family were quieted.

This case well illustrates the effect of such visitations upon the mind, and consequently upon the body, of those prostrated by disease.

Then there are other visitors commissioned to minister to the spiritual wants. They are most commonly met in the wards of our hospitals. Many of them—not all—appear in the presence of the patients as if they had just arrived from the dark valley and shadow of death. Their hands are chilly cold, and their hearts are seemingly colder, and from their sad and gloomy demeanor one might infer that they had just left one victim and had come for another. They appear to take great pleasure in acquainting the patient with the dangers of their ailment—notwithstanding they may have no knowledge of its nature—and their almost helpless condition, without consulting the medical attendant. They warn the patient to flee from the wrath to come in the most melancholy tones, and throw even a gloom over their hopes of heaven.

These visitations are intruded upon the patient, and often so unpleasantly that requests are made that they shall thereafter be forbidden. How this contrasts with that sweet visitation which is done in cheerfulness, which may only be indicated by the presentation of a bouquet of flowers, or some fruit, with the kind wishes that it may buoy up the spirit and help to nourish them into health again—or by the reading of a pleasant Gospel story, and thus become their confident and loved and looked for friend, placing themselves in relations with the patient, that they may increase their joys and mitigate their sadness and sorrows; and instead of driving them, lead them by tenderness and love into the pleasant pasture and quiet waters when death is inevitable. Many such I have seen, whose visits are daily expected when life is ebbing, whose appearance is hailed with pleasure, and whose absence is a sad disappointment. Surely this should be sufficient to teach all visitors to the bedside of the sick the value of cheerfulness, and to beware of that demeanor that saddens the patient, tends to nullify the effects of all medicine, and to deprive the weary one of that hope which points to heaven and leads, through Christ, the way.

THE MOSAIC RECORDS ILLUSTRATED BY EGYPTIAN HISTORY.

ABRAHAM IN EGYPT.

By Rev. Samuel M. Hamilton, Presbyterian, New York.

Most modern authorities agree that the visit of Abraham to Egypt took place during the 12th dynasty. That dynasty lasted more than two centuries, and was, perhaps, "the happiest age of Egyptian history." It brought to a climax the second great period of Egyptian civilization, which far surpassed the glories of the first; for great as the Pyramid builders were, their work was essentially selfish and cruel. But the kings of the 12th dynasty, more intent on the welfare of their subjects than personal glory, "devoted their energy and their revenues to developing the vast agricultural wealth of the country. They watched the rising of the Nile, and marked its annual level far up in Ethiopia, and one of them constructed a vast artificial reservoir, the the Lake Moeris, to drain off the superflous waters, and store them for use in irrigating the rich oasis in Middle Egypt opening from the Nile valley, now called the Feiyoum. The country was then prosperous, and the rulers had no ambition of foreign dominion." (Poole's Cities of Egypt, pp. 52, 53).

All this accords perfectly with what is suggested by the brief record in Gen. 12: 10-20. Canon Cook has pointed out that the narrative there leaves upon the mind a strong impression that Egypt, when Abraham saw it, was peaceful, prosperous, and united. Strangers came in freely to escape famine elsewhere. The Pharaohs of that day were rich and luxurious. There is no sign of foreign war or domestic discord. But we know that both before and after the 12th dynasty the valley was in a disturbed condition, being sometimes broken up into two or three distinct kingdoms. Consequently the narrative in Gen. 12 fits in best with the period assigned to it by modern scholars. It is also worth noting that among the presents received by Abraham from the king horses are not mentioned, and we know that the horse was introduced into Egypt by the Shepherd Princes some centuries later than the 12th dynasty. So accurate is the Bible even in minute particulars.

Egyptian civilization, therefore, was old even when Abraham became acquainted with it. Thebes was just rising into prominence, but Memphis, with the Pyramids in its neighborhood, had behind it a history of more than a thousand years. To the patriarch from the hills of Canaan the Nile valley must have seemed like a new world. Thriving towns and villages studded both sides of the river. The palaces and temples seemed almost innumerable, and were always conspicuous objects. The land was in a wonderful state of cultivation. Great water wheels, driven by oxen, sent the fertilizing Nile through many channels over the fields. The huts of the peasants, who, though hard-worked and sometimes oppressed, were always well fed and full of careless gaiety, offered a striking contrast to the magnificent villas of the nobles. Yet the wide chasm which, some centuries, later separated the rich and the poor was then unknown. In one of the tombs of Beni-hassan, belonging to the 12th dynasty, Ameni, the governor of a province, tells the story of his administration, and shows us the standard of excellence in his day. Among other things, he says: "I was full of goodness and of a gentle character. I never afflicted the child of the poor, neither did I ill treat the widow. I never interfered with an owner of land. I never set adrift the herdsman. I did not prefer a great personage to a humble man in all that I gave away, and when the inundations of the Nile were great, he who sowed was master of his crop." (Erasmus Wilson, "Egypt of the Past," pp. 156, 157). Such was Egypt when Abraham visited it—happy, prosperous, and peaceful.

Our knowledge of those early times makes it seem very natural that Abraham should have taken the long journey across the Desert to the Nile valley. Egypt was always known as the land of plenty. A famine was impossible there unless the river failed, and that happened very rarely. In the 5,000 years, more or less, of Egyptian history only two famines, lasting any length of time are known to have occurred—one in Joseph's, day of which we have the account in the Bible, and the other in the year 1064 of our era. In Deut. 11: 10-12 an instructive contrast is drawn between the husbandry of Egypt and the husbandry of Palestine. In Egypt agriculture was a purely mechanical thing. The farmer had not to worry about the seasons. He depended on the unfailing river, and his harvests were steady and abundant. There was nothing to lift his thoughts from the Nile to Providence. But in Palestine, owing to the seasons, the result of the farmer's labor was always uncertain, and he could not but feel the constant need of trusting God. And so the land of Canaan was adapted to be the home of a people who called themselves the servants

of Jehovah. Long before Abraham's day, multitudes of Asiatics from Syria and the Desert had fled to Egypt when their own pastures failed. The eastern part of the Delta was largely filled with these Semitic emigrants—"larger in bone, and stronger in muscle, and of broader shoulders than the Egyptians, and of more independent temper, pasturing their herds in the vast luxuriant plain, and fishing in the prolific waters of the great eastern lake." How natural that in a time of scarcity Abraham should follow the beaten track, and turn his face towards Egypt. He knew that not only could he get abundant food there for his household, but that he would not feel himself an utter stranger in the land. He knew that, after passing the great wall built by the ancient kings of Egypt on the edge of the Desert as a protection to the country, he would be among a people allied to himself in blood and language.

It has often been objected that a native Egyptian king would never have admitted a foreigner like Abraham to his presence and favor. But that objection has been disposed of by recent researches. A papyrus is in existence which contains a copy of a royal decree giving permission to a tribe of the Amu to settle in the Delta, and though the document is considerably later than Abraham's day, we learn from it the fact that foreigners, on arriving in Egypt, were usually brought before the king in order to receive permission to remain, or else be sent home. Still farther, in one of the tombs, at Beni-hassan, built during the 12th dynasty, there is a famous picture representing the reception by a court dignitary nearly related to the reigning Pharaoh of a nomad chieftain with his dependents, whose appearance and dress are thoroughly Semitic. Last of all in "Records of the Past," vol. I., pp. 131-150, will be found a translation of the story of Saneha, who, though a man of Semitic blood, rose to high rank in the service of the first two kings of the 12th dynasty; and even after a lengthened exile was received back into favor, and "made a counsellor among the officers." The facts thus brought to light show conclusively that to an Egyptian of that early age the presentation of a shepherd chief, like Abraham, at court would have seemed a most natural occurrence.

The experience of Abraham at the Egyptian court has also been strenuously objected to. It is asked: How could polished and civilized monarchs, like the Usertesens and the Amenemhats, take Sarah from her husband? But curiously enough an ancient papyrus, now in Berlin, tells us how the wife and children of a foreigner were confiscated and made the property of *a king of the 12th dynasty*. Another papyrus of a later date containing the story of the two brothers—the earliest fiction known to us—describes one, the Pharaoh of that day, as sending two armies to carry off a beautiful woman by force and to murder her husband (Bible Commentary, vol. I., p. 445). Consequently there is no longer any doubt that the story about Sarah accords perfectly with the feelings and the practices of the Egyptian kings even at a period of the highest civilization of the country. Thus it is that increasing research confirms and illustrates Scripture.

ILLUSTRATIVE SELECTIONS

THE ABUNDANCE OF GOD'S MERCIES.—Ps. 103. 8.

1. In the dewdrops that top every spike of grass, sow the sward with Orient pearl and hang like pendant diamonds, sparkling in the sun from all the leaves in the forest, you see the multitude of His mercies.—GUTHRIE.

THE ATONING BLOOD.—HEB. ix. 22.

2. There is a custom kept carefully secret by Mussulmans, which shows that they believe that "without the shedding of blood there is no remission of sin." In time of great trouble and sorrow, when dreading the death of a favorite child, it is their custom secretly to sacrifice a lamb, and cry, "Allah, take the life of this lamb for the life of my child!" The flesh of the lamb is then carefully removed and given to religious beggars, and the skeleton buried without breaking a bone. The discovery of this ceremony has been a great help in speaking to Mussulmans about the vicarious sin-offering of the Lamb of God.

CHRISTIANS A BLESSING.—ACTS 4. 13.

3. On Thursday evening, March 29th, 1883, for above an hour all who had occasion to use the telephone in Chicago found it vibrating to musical tones. Private and public telephones, and even the police and fire-alarm instruments, were alike affected. The source of the music was a mystery until the following day, when it was learned that a telegraph wire, which passes near most of the telephone wires, was connected with the harmonic system; that tunes were being played over it, and that the telephone wires took up the sounds by induction. If one wire carrying sweet sounds from place to place could so affect another wire by simply being near to it, how ought Christians in communication with their Father in heaven to affect all with whom they come in contact in the world. The divine music of love and gentleness in their lives should be a blessing to society.

MONTHLY SURVEY

THERE are three candidates for the ministry under care of the Presbytery of Utah, who are Utah boys and converts from Mormonism.

Messrs. Moody and Sankey have returned to the United States for a brief rest. At Cooper Union, New York City, on Sunday, May 6, Mr. Sankey described, before a large audience, the work of their successful campaign in England and France.

The Evangelical Alliance of the United States, by their Committee, John Jay, President, S. Irenæus Prime, D.D., Philip Schaff, D.D., J. M. Buckley, D.D., sent a protest to the Legislature of the State of New York against the Roman Catholic raid upon the House of Refuge.

The New York *Tribune* has looked up the record of the "Rev." Francis Monk, "the Faith Cure Man," of Brooklyn, and has exposed him.

The Eastern District Evangelical Lutheran Synod (German) at a late meeting concluded "that the keeping of a saloon is in itself not wrong, that the manufacture and sale of spirituous liquors is not sinful, that their use is not forbidden by the Bible, provided that the gifts of God are not abused, and no impropriety is allowed in the saloon, and no civil law is transgressed."

The descendants of the Huguenots have organized the Huguenot Society of America. The objects of the Society are to commemorate and perpetuate the names and memories of the Huguenots; to collect all papers and other matter relating to them, and to publish a memorial history of the Huguenots in New York, setting forth the influence they have exerted upon American character, American institutions, and American history.

Dr. McCosh consents to remain President of the College of New Jersey. Dr. J. O. Murray will be Dean of the Faculty.

The New York Legislature by enactment have declared it a misdemeanor to represent theatrically any person recognized as a Divinity in the Bible.

The saloons in Des Moines, Iowa, have been closed by the action of the City Council raising the license to $1,000.

Justice May, of Steubenville, Ohio, has decided that the Scott Liquor Law is unconstitutional because the tax by it was unequal, and because it impaired existing contracts.

At the second annual meeting of the Charity Organization Society of New York, Rev. Dr. H. C. Potter stated that he had found a genuine letter of his father, ten years dead, in the hands of a beggar who had lived on it in idleness all that time. The Doctor tried to buy the letter for five dollars, then for ten, fifteen, but money couldn't buy it.

The case of the Augustinian Society of Lawrence, Mass. (Roman Catholic), which failed recently owing some $500,000 to 703 depositors, came up at Salem before the Insolvency Court, May 1. The president and treasurer were placed upon the stand, but confessed that they had no approximate knowledge of the condition of the institution. The treasurer testified that mortgages were given to appease clamorous depositors, and admitted that he had in two cases given preference to rum-sellers over working-girl depositors, and thought it was right. Some 450 claims have been filed, amounting to about $350,000.

More than 2,100 articles written for the religious press, and more than 4,000 persons received to church-membership, about half of them on confession; such is the record of the twenty-three years of Dr. Theodore L. Cuyler with the Lafayette Avenue Presbyterian Church in Brooklyn.

The clergy of the Church of England have very numerously signed a memorial to the Prime Minister, in which they protest against "the deliberate removal of the name of the Supreme Being from the proposed form of affirmation, for the purpose of admitting as a member of the Legislature an open and avowed atheist, who has admitted that he has no religious scruples," as being "dishonoring to Almighty God, and contrary to the spirit of our laws and constitution."

The Chicago ministers, having taken in hand the city government, and publicly arraigned its shameless and wicked pandering to the very worst elements, have begun also to consider the moral quality and influence of the city daily press.

The city authorities of Bridgeport, Conn., assure the Salvation Army that their indoor meetings will be protected; but in relation to services held in the open air, it is intimated that they must look out for themselves.

The Missouri Presbytery has addressed an overture to the Southern General Assembly, asking for the appointment of a committee to confer with a like committee appointed by the General Assembly at Saratoga in May, as to the best way to bring about closer relations between the Northern and Southern branches, and if practicable to open the way for organic union; also such division of the great Presbyterian field as may place it under several Provincial Assemblies.

OLD TESTAMENT REVISION: A Handbook for English Readers. By Alexander Roberts, D.D., Professor of Humanity, St. Andrews, and Member of New Testament Company of Revisers. New York: Charles Scribner's Sons. Price, $1.00.

In this volume of 280 pages Dr. Roberts has compacted a large fund of valuable information which is exceedingly timely in view of the approaching publication of the Revised Version of the Old Testament. The contents show at a glance what a feast the learned author has provided for those who desire to become more intelligent readers of God's word.

A CRITIQUE OF DESIGN ARGUMENTS: A Historical Review and Free Examination of the Methods of Reasoning in Natural Theology. By L. E. Hicks, Professor of Geology in Denison University, Granville, Ohio. New York: Charles Scribner's Sons. Price $2.00.

The author undertakes two things in this work: First, to present the salient points in the development of the design argument in natural theology. Second, To examine freely the methods of reasoning in natural theology. The author's views, though not identical with those of Darwin, are dissimilar to those of the older writers, and he does not hesitate to cross swords with Presidents Porter and McCosh, etc.

THE NEW TESTAMENT IN THE ORIGINAL GREEK: The text revised by Brooke Foss Westcott, D.D., Canon of Peterborough, and Regius Professor of Divinity, Cambridge, and Fenton John Anthony Hart, D.D., Hulsean Professor of Divinity, Cambridge. With an Introduction by Philip Schaff, D.D, LL.D. New York: Harper & Brothers. Two vols.

The learned authors of these well filled volumes seem to have nearly exhausted all that can be written upon the need of criticism, its methods, and its principles as applied to the text of the New Testament. Every student of God's word is a debtor to these men, and should not fail to possess these books.

LECTURES AND ADDRESSES BY REV. THOMAS GUARD, D.D. With Memorial Sermon by Rev. T. DeWitt Talmage, D.D. Compiled by William J. Guard. New York: Phillips & Hunt. Cincinnati: Walden & Stowe.

This book will be valued by the many friends of the eloquent preacher whose lectures and addresses it contains. There are many bright thoughts, flashes of genius and brilliant passages on a great variety of themes.

THE PRAYERS OF THE BIBLE: Showing how to pray, what to pray for, and how God answers prayers, etc. Compiled by Philip Waters. New York: Phillips & Hunt.

This is a careful and exhaustive analysis of the prayers of the Old and New Testaments. The book is thoroughly indexed, and cannot fail to be exceedingly useful to ministers, students and private Christians.

THE LIFE OF GILBERT HAVEN, Bishop of the Methodist Episcopal Church. By George Prentice, D.D., Professor in Wesleyan University. New York: Phillips & Hunt.

The life of this good Bishop supplied ample materials for a deeply interesting book, and we have it in this volume fittingly memorialized.

THE CHURCH BOOK: Hymns and Tunes for the uses of Christian Worship. Prepared by Leonard Woolsey Bacon. New York: D. Appleton & Co.

"Of making hymn books there seems to be no end." But here is one which appears to be above the average in simplicity of arrangement, in excellence of material, and in practical usefulness.

FINAL CAUSES. By Paul Janet, Member of the Institute, Professor at the Faculté des Lettres of Paris. Translated by William Affleck, B.D. With Preface by Robert Flint, D.D., LL.D., Professor of Divinity, University of Edinburgh. Second Edition. New York: Charles Scribner's Sons. Price $2.50.

This is not a treatise of natural theology, but an analytical and critical treatise on the principles of final causes. The style of the author is a model for transparency, his thoughts are deep and searching, and his subject is comprehensively, though not exhaustively, treated. It is a philosophical treatise alike in conception, spirit and execution.

HELPFUL LITERATURE.

THE ANCIENT CHURCH: Its History, Doctrine, Worship and Constitution, traced from the first three hundred years. By W. D. Killen, D.D., Professor of Ecclesiastical History and Pastoral Theology in the Irish Assembly College. With a preface by Rev. Dr. John Hall. Soon to be published by A. D. F. Randolph & Co., New York.

THE SUNDAY-SCHOOL AND ITS METHODS: A Practical Treatise for Earnest Workers in the Department of the Church of Christ. Southern Methodist Pub., Nashville. $1.50.

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